

# SACRED HISTORY

SELECTED FROM

THE SCRIPTURES,

WITH

ANNOTATIONS

AND

REFLECTIONS,

SUITED TO THE

COMPREHENSION OF YOUNG MINDS;

Particularly calculated to facilitate the

STUDY of the HOLY SCRIPTURES in SCHOOLS and  
FAMILIES, and to render this important Branch of  
EDUCATION easy to the TEACHER, and pleasing  
to the PUPIL.

*Bible. App.*

VOL. I.

From the Creation to the numbering of the Israelites  
before their Departure from Mount Sinai.

By Mrs. TRIMMER,

Author of AN EASY INTRODUCTION TO THE  
KNOWLEDGE OF NATURE, &c.

L O N D O N :

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TO THE

Q U E E N.

M A D A M,

**T**HE following work was composed with a view to assist young minds in the acquisition of RELIGIOUS KNOWLEDGE, by removing the difficulties which prevent their obtaining an early acquaintance with the HOLY SCRIPTURES. I presume to hope, that my design will excuse me, both to YOUR MAJESTY and the world for the boldness of the undertaking, and the defects in the performance of it.

## DEDICATION.

The publick will not wonder, that I should be particularly folicitous to obtain the honour of YOUR ROYAL PATRONAGE, as YOUR MAJESTY is so eminently distinguished for the practice of VIRTUES which are nowhere perfectly taught but in the SACRED VOLUME.

It is the peculiar felicity of this nation, that every mother may look up to the THRONE for a pattern of the truly maternal character, and behold YOUR MAJESTY instructing YOUR ROYAL PROGENY in the discharge of those duties which lead to IMMORTAL HAPPINESS.

May the influence of Your illustrious example be universally extended! may YOUR MAJESTY long continue  
to

D E D I C A T I O N.

to bless this land, and soften the  
cares of ROYALTY to the best of  
SOVEREIGNS! And when you shall  
obtain an incorruptible crown, may  
it be remembered by posterity, that  
YOUR MAJESTY added lustre to an  
earthly one, by adorning your mind  
with the graces of Christianity, and  
diffusing happiness to all around  
you!

I am,

MADAM,

With all humility and gratitude,

YOUR MAJESTY'S

Most dutiful,

And most devoted

BRENTFORD,  
January 1, 1782.

Subject and Servant,

SARAH TRIMMER.

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## P R E F A C E.

**I** AM very sensible, that a work of this nature, attempted by a female pen, stands in great need of an apology ; but, as the best writers allow, that it is properly the woman's province to instil the first principles of religion, I hope I shall not be thought too presumptuous, in offering my feeble efforts towards facilitating the study of the SCRIPTURES in SCHOOLS and FAMILIES, as a likely means to prevent, in some degree, the prevalence of INFIDELITY.

Custom now authorizes mothers, to acquire such a degree of literary knowledge, as may enable them gradually to unfold the bud of reason, and prepare the tender mind for future improvement: and those parents who chuse



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to educate their own children, may meet with a variety of books to assist them in the pleasing task ; there are also many seminaries of instruction conducted by persons of real learning and genuine piety ; is it not therefore matter of astonishment, as well as concern, that (whilst every branch of *human learning* is cultivated with care) our *youth*, too generally, are suffered to remain ignorant of the *fundamental principles* of CHRISTIANITY, and almost totally unacquainted with *the true intent and scope* of the HOLY WRITINGS ?

This is a growing evil, which calls for the most serious attention ; and as every hint may be useful, I would earnestly recommend to *my own sex* to discharge their duty, to seize the earliest opportunity of impressing the yet unprejudiced and innocent mind with religious sentiments, in order to secure the present and future happiness of their children.

If



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If mothers neglect to perform those offices of maternal love, to which they are, in a manner, impelled by nature and humanity, how can they expect it to be done by strangers? who having many to instruct in various branches of knowledge, cannot possibly attend to the entire forming of every mind; though they may greatly assist their young pupils in this important particular, when they have been previously taught, that RELIGION is a matter of the greatest importance, and that the BIBLE which contains the principles of it, is worthy of their most serious perusal.

The objections that have been made by some of our best authors \* to the *indiscriminate* use of the SCRIPTURES, have great weight, for numberless passages, both in the *Old* and *New Testament*, abound with incidents and doctrines much beyond the comprehension of

\* Mr. Locke and Dr. Watts in their treatises on Education.

young

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young persons ; and there is reason to apprehend, that if the words of scripture become familiar to their ear, without having proper ideas annexed to them, they will not afterwards be sufficiently affected with that beautiful simplicity of language, and sublimity of sentiment, which so peculiarly distinguish the SACRED VOLUME as the work of *inspired writers* ; but, on the other hand, in this age, when it must be acknowledged, there is too great an indifference for RELIGION, it is particularly necessary, to point out the strait path of duty ; and how can this be so effectually done, as by having recourse to the word of God ?

It is impossible to compose any *abridgement* of the SCRIPTURE, that can recompense the loss of that delightful entertainment which the *historical parts* of it, in the very words of the sacred writers, afford to young minds ; but even in those, they have great need of a guide, as difficulties so frequently occur : in order to remove  
some

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some of them, I was induced to attempt the following work; which consists of extracts from the HOLY SCRIPTURES, divided into distinct sections, with explanatory notes and practical reflections; intended to display in some degree, *the great plan of DIVINE PROVIDENCE in the redemption of mankind*, and to point out *the influence which the examples contained in HOLY WRIT ought to have on our conduct*. I propose to confine myself principally to the *historical books*, introducing occasionally, some of those prophecies that were remarkably fulfilled; and shall endeavour to illustrate the principal truths of *divine revelation*, agreeably to the opinions of the most *established* writers, without producing their critical arguments; for it must be remembered, that I write principally for those who are not yet capable of understanding superior compositions; and mean not to invade the province of the learned, who are qualified for the examination of the ab-

struse

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struse and mysterious parts of SCRIPTURE.

I beg leave to observe, that it seems to me highly necessary, that a book professedly published for *schools*, should contain nothing contrary to the doctrines of the national religion; and freely own, that I have not courage to trust myself far in the labyrinth of speculation; thinking it safest to rest contented with the result of those enquiries that appear to have been cautiously and conscientiously pursued by persons of the first abilities; especially, as upon a careful attention to the Scriptures, I have hitherto discovered nothing in the sentiments of those authors, repugnant to that degree of reason which God has given me.

It was my original intention, to have made references only, to those parts which appear to me proper to be read by young persons; and to have composed a set of annotations, by way of *companion* to the  
BIBLE;

P R E F A C E.

BIBLE; but whoever will take the trouble of inspecting the table of *contents* prefixed to this volume, may discover, that this scheme was impracticable; and it will be more so in the succeeding volumes, in which I shall attempt to arrange the history by the marginal dates.

Experience has convinced me, that the *type* of small Bibles is usually very displeasing to young readers, which induced me to print this work in a large one, by this means it will become more voluminous than I foresaw; but I flatter myself, this circumstance will not prevent its being read; and that a perusal of it by those who are engaged in the education of children, will prove its utility; and, that whilst I am actuated by a sincere desire to be serviceable to the rising generation in their most important concern, I shall at least escape censure for what I know not how to avoid.

In



## P R E F A C E.

In a former work, I introduced myself to the world as a mother instructing her own children; and having had the satisfaction to hear that it was agreeable to my young readers, have endeavoured to keep up the same idea in my present performance; in hopes, that those to whom these lessons are adapted will appropriate them, and fancy that they are parties concerned. Happy shall I be, if it is found to answer the purpose for which it was composed, of exciting a desire to obtain a more perfect acquaintance with the word of GOD! RELIGION is the best gift that was ever bestowed on the human race, let us, therefore, impart it to our children! for "*it is more precious than rubies, and all the things that can be desired, are not to be compared with it.*"

CON-



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I N T R O.



## INTRODUCTION.

I AM anxiously solicitous, my dear child! that you should entertain just notions of ALMIGHTY GOD and the truths of his holy religion; therefore propose to carry you gradually through his holy word contained in the old and new testament; I hope you will not be tired of a subject so important, nay I persuade myself, you will pursue such an interesting study with ardour and delight.

When you formerly attempted to read the sacred volume, you met with many difficulties; I shall for the present, select those parts of it which will be most easily comprehended; but must previously instruct you in something relative to the DEITY, that requires your particular attention.

I have, I hope, convinced you that there really is a GOD, and I have told you that he is of a spiritual nature, not composed of bodily parts as we are \*. In the SCRIPTURES,

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B

which

\* See *An Introduction to the Knowledge of Nature.*

which contain all that we know concerning the DIVINE ESSENCE, you will read, that "God is invisible; that no man hath seen God at any time;" yet in other places it is said, that "God appeared and spake:" now to reconcile these seeming contradictions, and to give you the justest conception in my power of this sublime subject, I will inform you how I think we may understand these different expressions; and my opinion is formed by reading the scriptures, and the works of learned and good men, who have made them their particular study.

I believe then, that there is one ALMIGHTY BEING, who never had a beginning, and never will have an end (which is the meaning of the expression existing from all eternity); of so perfect a nature, that it is impossible he should ever do evil; so superlatively good, wise, just, and powerful, that he never errs in the smallest instance; all that he does is right: HE created and sustains all things, therefore he is the Supreme Governor of the universe: HE extends his bounty to all the works which he has made, for which reason HE has an undoubted right to expect, that every creature who has sense enough to know

# INTRODUCTION. iii

that there is a God, should pay him the tribute of praise and thanksgiving, and petition him for a continuation of his goodness to them. He is at all times in all places, the same for ever and for ever.

To suppose that a BEING who is every where, could become entirely visible to such poor imperfect creatures as we are, and be limited even for a moment of time to a particular place, would be absurd to the highest degree. To see him as he is, certainly must be impossible to mortal eyes; and we should be very blameable to form to ourselves an idea of God, as possessing head, hands, feet, &c. or resembling any thing that we can perceive or imagine. But as he created all things, he doubtless has the power of manifesting HIMSELF to his creatures in such a proportion as they are able to bear; and, knowing that our natures cannot behold a spiritual substance, whenever he vouchsafed to assure mankind in the early ages of the world, that they were under the observation of their MAKER; or chose to give them laws or institutions, he always manifested HIMSELF to them by some appearance very different from the common

course of nature, frequently accompanied with a voice, or some awful sound, in order to make an impression by means of their senses; that is to say, their sight and hearing, which are the usual instruments by which knowledge is conveyed to the understanding. So that we may truly say, that God spake and appeared. Mankind had as it were a glimpse of the DEITY, though still we must be obliged to confess, that in respect to his infinite perfection and transcendant majesty, he is invisible to mortal sight.

HUMAN WISDOM at its most exalted height is very short-sighted; and though it has pleased our gracious Benefactor to endow us with the gift of REASON, which enables us to know as much of the works of Providence as is necessary for us during our abode on earth, we must be sensible, that much the greatest part remains unseen. Of the visible creation, things which we behold daily, little is known besides their existence and uses. That glorious luminary the Sun, whose brightest beams when compared with the glory of God, are fainter than the last dim spark of an expiring taper, is, in respect  
to

## INTRODUCTION.

to its real splendour, invisible to us; for doubtless it would have a very different appearance, could we examine it near. Of our own bodies we can view only the outward surface; nay even the humblest plant in the extensive circle of vegetation, will evade the utmost exertion of human wisdom to discover its real substance, or to shew the process of nature, by which it grows from an almost imperceptible seed, to a plant bearing a stalk and leaves, with a variety of minute parts of astonishing construction: yet we should wonder to be told, that we do not see what is before our eyes. God who created all things, reveals or hides the properties of them according to the faculties or necessities of our nature; and surely, he has equal power to make HIS PRESENCE evident to our senses, if the purposes of his Providence require such a revelation; and therefore has no occasion to delegate any created being to personate him, or assume his holy name.

When we go to heaven, we have reason to hope that we shall have a more compleat vision of God, which many glorified spirits now enjoy; but can never know HIS SUB-



STANCE, for the highest of the angels are said to veil their faces, unable to behold the glory of the Supreme Being, though clouds surround his throne. Thousands of ages may be passed in studying and contemplating the perfections of the ALMIGHTY; our wonder, love, and gratitude, will find employment to all eternity; for his goodness, wisdom, power, justice, mercy, and truth, are everlasting!

I hope, my dear child, you are now disposed to read the scriptures with devout attention, and I pray God to make them efficacious to you.

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SEC-



## SECTION I.

### OF THE CREATION.

**I**N the beginning God created the heaven and the earth.

And the earth was without form and void, and darkness was upon the face of the deep: and the Spirit of GOD moved upon the face of the waters.

And GOD said, let there be light, and there was light. And GOD saw the light that it was good: and GOD divided the light from the darkness.

And GOD called the light day, and the darkness he called night; and the evening and the morning were the first day.

And GOD said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And GOD made the firmament, and divided the waters which were under the fir-

mament from the waters which were above the firmament, and it was so.

And God called the firmament heaven; and the evening and the morning were the second day.

And God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

And God called the dry land earth, and the gathering together of the waters called he seas: and God saw that it was good.

And God said, let the earth bring forth grafs, the herb yielding seed after his kind, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so.

And the earth brought forth grafs and herb yielding seed after his kind, and the fruit-tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

And the evening and the morning were the third day.

And God said, let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.

And

## THE CREATION.

3

And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

And God made two great lights; the greater light to rule the day, the lesser light to rule the night: he made the stars also.

And God set them in the firmament of the heaven, to give light upon the earth:

And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

And the evening and the morning were the fourth day.

And God said, let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good.

And God blessed them, saying, be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

And the evening and the morning were the fifth day.

B 5

And

And God said, let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so.

And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

These are the generations of the heavens and of the earth, when they were created, in the day that the LORD God made the earth and the heavens.

And every plant of the field before it was in the earth, and every herb of the field before it grew; for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

But there went up a mist from the earth, and watered the whole face of the ground.

And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every thing that creepeth upon the earth,

And

And the LORD GOD formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the LORD GOD planted a garden eastward in Eden; and there he put the man whom he had formed.

And out of the ground made the LORD GOD to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

And the LORD GOD took the man, and put him into the garden of Eden, to dress it, and to keep it.

And the LORD GOD said, it is not good for man to be alone: I will make him an help meet for him.

And the LORD GOD brought unto Adam every beast of the field, and every fowl of the air, to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.



## THE CREATION.

And the LORD GOD caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof.

And the rib which the LORD GOD had taken from man, made he a woman, and brought her unto the man.

And Adam said, this is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man.

So God created man in his own image, in the image of God created he him: male and female, created he them.

And God blessed them, and said, be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat.

And the LORD GOD commanded the man, saying, of every tree of the garden thou mayest freely eat:

But



But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

And God saw every thing that he had made, and behold it was very good: and the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work that he had made.

And God blessed the seventh day, and sanctified it; because, that in it he rested from all his work which God created and made.

## ANNOTATIONS AND REFLECTIONS.

Though what you have just now read, my dear, is comprized in a very small compass, it contains a most wonderful and interesting history of the original of the world, and every thing in it; which the wisest of the human race never could have discovered, had not the ALMIGHTY been graciously pleased to reveal it.

I wish I had abilities to inspire you with proper sentiments concerning it, but hope to persuade you to accustom yourself to "remember your Creator in the days of your youth," and his blessing will always attend you.

In the first place, you may discover from this lesson, the POWER and WISDOM of GOD; which exceed our utmost comprehension fully to understand. Only reflect, what pains it costs us to make the most trifling thing: a needle or a pin, for instance, must go through the hands of many different workmen, tho' the earth supplies the minerals of which they are composed: whereas, the ALMIGHTY formed the world, with all the wonders it contains, in six days; out of nothing, by the word of his power; and could as easily have done it in an instant, but that, for reasons known only to his infinite wisdom, he chose to employ so much time in it; perhaps to give man an example of industry.

The GOODNESS of GOD was equally displayed, for there was not a single part of the creation, but was properly furnished with the means of subsistence; when you are older, you will have great pleasure in considering the account of the six days work more particularly; and I shall put into your hands some excellent books, written by authors who had abilities to consider and exemplify

exemplify the attributes of the DEITY, which were displayed in this amazing act, more fully than I am capable of doing; but will just observe to you, what confusion there would have been, even after all things were formed, if they had been thrown promiscuously about, and God had left them to chance for the future; instead of making every plant and tree grow in that particular soil which suited its nature best, and produce fruits and seeds that furnished a succession, and so contributed to preserve man, and other living creatures, who must have perished for want of food. Had the fowls been cast into the waters, and the fishes into the air, what would have been the consequence? Without the sun and moon nothing could have been visible, and the beauties of nature had been for ever unseen: in short, the instances of God's wisdom and goodness are innumerable; but I wish, my dear, to make you more particularly attentive to the display of them in the formation of mankind. Were I to tell you what numbers of bones, muscles, sinews, veins, and arteries, these bodies of ours contain; how exactly they are calculated to answer every purpose of life; that there are some vessels so minutely small, that they are scarcely discernible, you would be quite astonished? You may observe, what great use the eyes, ears, nose, mouth, hands, and feet, are of; and I need not point out to you, the inconveniencies we should be put to without them: think too, of the noble faculty of speech! by which we are enabled to make our thoughts known to each other, and express our various wants: but, above all, consider that best of gifts, a reasonable soul, which raises us above every other part of the visible creation.

These

These advantages the whole race of mankind enjoy: but the first MAN and WOMAN you find, had still greater privileges; for after the ALMIGHTY had thus completely formed man, and made every thing necessary for his use, he appointed him a most delightful abode, with free leave to enjoy the blessings that surrounded him; and to eat even of the fruit of the TREE OF LIFE, which is supposed to have been formed by the ALMIGHTY, with a property of preserving the body in constant health, free from pains, diseases, and decay, and therefore not subject to death.

Had man been placed in a desert after his creation, what would have been his fate? and even in the garden of bliss, how solitary and uncomfortable would his days have passed without a suitable companion? therefore GOD created the woman.

You read, that man was made in the image of GOD; this resemblance lay in the soul, for you know that GOD is a Spirit, and has not bodily parts as we have: the soul is of a spiritual nature, and that of man, before it became defiled by sin, was free from every vice, full of benevolence, knowledge, truth; exempt from all turbulent passions, rejoicing in conscious virtue, capable of a constant progress towards perfection, and bearing a faint resemblance to the DEITY. It is this inward principle which particularly distinguishes us from the creatures below us, by the power it possesses of thinking and reflecting. The soul is in its nature, immortal, and can only be destroyed by the great AUTHOR of it, to whom all things are possible; but as the body is made of earth, and of a perishable substance, the soul may be separated from it; and this separation is called

DEATH,

DEATH, which happens many ways, but is usually attended with most painful agonies.

When man became conscious of his existence and nature; when he beheld the beautiful objects that surrounded him, and received from his ALMIGHTY CREATOR dominion over them; it is natural to suppose, that he would immediately lift up his voice in thankful acknowledgments of the divine goodness; and when reflection taught him, that he was not able to produce the least thing for his own use, and that therefore he was entirely dependent on GOD, he would address him with ardent prayers for the continuation of his protection.—Even in our depraved nature, there remains the seeds of gratitude, which excite us to wish to return the obligations we receive; from whence we may judge, that Adam was desirous of performing some action, by which he might serve GOD, who had bestowed such innumerable benefits on him. This he could not do, because GOD was so infinitely great and happy; but it pleased the ALMIGHTY to give him a law, by keeping of which he might at least testify his willingness to serve him; and as he certainly must be wicked and ungrateful in the highest degree, if he did not observe it, GOD threatened him with death if he disobeyed it. This is called GOD's first Covenant or agreement with MAN, and would have been continued to his posterity, but Adam forfeited it.

If GOD had not formed man capable of doing good or evil according to his own choice, he never could have improved his mind, or claimed a title to a happier condition; and it appears clear from scripture, that this WORLD was always intended by the ALMIGHTY as a state of trial: if man had continued innocent, HEAVEN would



would have been his reward, without his suffering the pangs of death.

On the evening of the sixth day GOD finished his work, that is, left off creating; not from weariness, for that can never happen to the ALMIGHTY; he rested on the seventh day to take pleasure in his creatures, and set us an example to enforce obedience to his command of keeping the sabbath-day holy; which it is our duty to do, by employing ourselves in admiring and adoring our GREAT CREATOR, rendering him our unfeigned thanks for the mercies of the week past, and offering up prayers for a continuance of them.

This is certainly a reasonable service; for can the seventh part of our time be thought too much to devote to that BOUNTIFUL BEING, to whom we are indebted for our lives and all that we possess? I would have you particularly observe, that man was never formed for idleness; for when the ALMIGHTY conducted him to Eden, where every thing was collected together, that could afford him either pleasure or convenience, he commanded him to dress it and to keep it, and not to live a life of luxurious ease. I will venture to say, that industry was conducive to the happiness of the first pair in their most perfect state; and am very sure, that no idle person in the present condition of human life, can enjoy any tolerable degree of comfort.

ADAM and EVE were not clothed as we are obliged to be, to preserve us from the inclemencies of the weather: it is supposed, that during their state of happiness, the earth was not subject to disagreeable vicissitudes of seasons, and therefore they stood in no need of raiment. Innocence was the most beautiful robe in which they  
could

could appear before their MAKER: remember this, my dear! and never be proud of fine cloaths, for they are only "the sad marks of glory lost," and serve to shew the infirmities of our nature.

Remember also, that as God is your Creator, and the Author of all the good things you enjoy, you ought to be ever thankful for his benefits, and studious to please him; which can only be done by earnest endeavours to keep his commandments.

## S E C T. II.

## OF THE FALL OF MAN.

**N**OW the serpent was more subtle than any beast of the field which the LORD God had made : and he said unto the woman, Yea, hath God said ye shall not eat of every tree in the garden ?

And the woman said unto the serpent, we may eat of the fruit of the trees in the garden,

But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, least ye die.

And the serpent said unto the woman, ye shall not surely die.

For God doth know, that in the day ye eat thereof, then your eyes shall be opened : and ye shall be as Gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make  
one

one wife, she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat :

And the eyes of them both were opened, and they knew that they were naked : and they sewed fig-leaves together, and made themselves aprons.

And they heard the voice of the LORD God walking in the garden, in the cool of the day : and Adam and his wife hid themselves from the presence of the LORD God, amongst the trees of the garden.

And the LORD God called unto Adam, and said unto him, Where art thou ?

And he said, I heard thy voice in the garden and I was afraid, because I was naked, and I hid myself.

And he said, Who told thee that thou wast naked ? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat ?

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

And the LORD God said unto the woman, What is this that thou hast done ? and the  
woman

woman said, The Serpent beguiled me and I did eat.

And the LORD GOD said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

And unto the woman he said, I will greatly multiply thy sorrow in thy conception, in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also, and thistles shall it bring forth to thee, and thou shalt eat of the herb of the field.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out



out of it thou wast taken ; for dust thou art, and unto dust thou shalt return.

And Adam called his wife's name Eve, because she was the mother of all living.

Unto Adam also and to his wife did the LORD GOD make coats of skins, and clothed them.

The LORD GOD sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove out the man, and he placed in the garden of Eden cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.

#### ANNOTATIONS AND REFLECTIONS.

You read my dear, that the serpent was more subtle, that is to say, more wily and artful, than any beast of the field ; we may therefore suppose that Adam and Eve had familiarized him, and diverted themselves with his entertaining tricks. You know, men still domesticate some of the animal creation, and take great delight with dogs in particular, which seem to be partly formed to endear themselves to human kind ; in the same manner perhaps the serpent had the power of ingratiating himself with the first pair ; but as he was not possessed of reason, he could not possibly have addressed the woman in the manner related, without super-natural aid, therefore I must give you a little information concerning

cerning this strange event. Though the great enemy of mankind is not mentioned in the place where you have been reading, you will find by subsequent parts of scripture, that SATAN was formerly an angel of light, an inhabitant of heaven, and high in the favour of God; but not contented with the happy privileges he enjoyed, he aspired to be even equal with the Supreme Being, and drew many other spirits to join in his rebellious vices, which brought the wrath of God upon them, and occasioned their being cast into a dreadful place of punishment called HELL, there to suffer agonizing torments, greater than we can conceive, and therefore, beyond the power of language to describe. When this dreadful event happened, we are not informed, any farther than that it was before the creation of man. In respect to the nature of the fallen angels, or devils as they are now called, we know but little, only that they are immortal spirits, and will endure an eternity of misery; for they have so corrupted themselves, that they are unfit for heaven, and utterly unworthy of the favour of God: they have despised good, and chosen evil, which shuts them out for ever from the divine presence, for nothing evil can approach the SUPREME BEING. It seems that the ALMIGHTY did not so absolutely confine SATAN to the bottomless pit, but that he was permitted to range the world; which perhaps you may think contradicts what I told you before concerning his punishment, but you may assure yourself, my dear, that he was miserable beyond measure; for it is impossible for any one to enjoy the least degree of peace or tranquillity, who is at enmity with God.

When you read the scriptures through, you will find many passages which shew, that the DEVIL was envious of the happiness of mankind, and having given himself up to do all things displeasing to GOD, he resolved to destroy them if possible, or at least to make them as wretched as himself. Why the ALMIGHTY suffered SATAN to tempt our first parents, is one of those secret things which he hath not vouchsafed to reveal; and therefore, we must not enquire into it; but had it not been consistent with both his justice and goodness, he would certainly not have permitted it.

I desire you to recollect what I told you before, that if Adam and Eve had had no choice, there would have been no merit in their good actions; any more than there is in a clock for pointing out the hour of the day, or in any machine that is put in motion by the art and direction of others. The power of acting as they pleased (commonly called free-will) was certainly a noble gift, as they were likewise endowed with reason to direct their will; and had the promise of GOD's Spirit to strengthen them, whilst they were inclined to do their duty.

A parent is ready to give all possible assistance to a dutiful child, but if, when come to years of discretion, he throws off all his obedience, despises his authority, and will not listen to his admonitions, can we call the father cruel or unjust for withdrawing his protection, and leaving his child to feel the consequences of such undutiful behaviour? Surely such a son could not apply to his parent for a reward, much less could Adam, (who had received numberless benefits from GOD, more than the tenderest parent could bestow) complain of his Creator's severity, for depriving him of the means of

perpetuating his life, when he had declined the easy terms of immortal happiness.

SATAN had not the power to force man to sin, and therefore, he attacked him by cunning and artifice; he either entered into, or assumed the appearance of, the serpent, and ascended the TREE OF KNOWLEDGE; from whence, with insinuating address and plausible persuasions, he endeavoured to excite in the mind of Eve, pride, discontent, and ambition; with envious and impious notions of ALMIGHTY GOD. Eve well knew, that her duty required her to be entirely satisfied with the state in which it had pleased the ALMIGHTY to place her, and therefore it was very wicked to entertain wishes to change it; she also knew, that it was GOD's express command, to forbear eating the fruit of that tree, and that he had threatened her with death if she broke it; therefore, her disobedience plainly shewed, that she neither feared, loved, nor honoured GOD as she ought to have done. Adam likewise, was very weak and wicked, to suffer his affection for his wife to lead him into sin against GOD, whom he ought to have loved above all things.

What is meant by Adam and Eve making themselves aprons, I do not rightly understand; however, it is not material to spend time in enquiries which cannot improve our minds; we may learn this from it, I think, that they were attempting to provide for their own necessities, from a consciousness that they had forfeited the protection of GOD: had they obeyed the easy command which he had given them, the ALMIGHTY would have supplied all their wants, and they would have had no sense of nakedness, any more than a darling infant has,

has, whose tender mother watches over it with incessant care, defends it from the cold air with comfortable clothing, and shelters it from the sultry rays of the sun.

You find, that it was one of the privileges of mankind, in their state of innocence, to converse with their MAKER; in what manner it pleased GOD to reveal himself, and maintain this intercourse, it is impossible for us to discover; but he certainly caused some appearance and a sound, that plainly evinced the divine presence; and to which they were so accustomed, that they immediately knew it to be the voice of the LORD GOD. Whilst they were innocent, with what transports of joy must they behold this glorious vision, and hearken to the gracious word of GOD! But can imagination form an idea, of the agonizing pangs that must tear their distracted hearts, when they began to reflect on their crime and its consequences? Without doubt, they expected that the sentence of death would immediately be put in execution, but see the goodness of GOD! He called unto Adam, who otherwise would not have dared to appear, giving him an opportunity of justifying himself, if he had a reasonable excuse to offer: GOD, who knows all things, did not question Adam and Eve for his own information, but to put them upon considering the extent of their guilt, and to induce them to confess their sins.

I beg you will take notice of the different punishments which GOD allotted to each offender.

The earth was cursed on Adam's account, and would no longer afford him spontaneous nourishment, prepared to his hand by GOD; instead of the delicious fruits of



paradise, he was doomed to eat of the herb of the field, like the beasts, to whom he had made himself equal, by misusing his reason: and to shew him the value of the enjoyments which he had forfeited by his folly, he was condemned to labour, in order to procure subsistence, in the room of the easy business of dressing and keeping the garden of Eden; these were effectual means of preventing a strong attachment to things below.

As for Eve, she was sentenced to live a life of anxiety and solicitude: It is impossible to represent to such young minds as your's, my dear, what a mother feels, in a variety of ways, for her children; her sorrows are many, and her cares incessant!

She was also, to be in subjection to her husband, and to obey his will, even if it was contrary to her own; this was certainly a just punishment for acting in so material a point without him, and taking advantage of his tenderness to persuade him to do evil.

The serpent likewise, was to bear evident marks of God's displeasure to the DEVIL, and was, therefore, sentenced as you have read. SATAN, in all probability, fled back to hell, when he had compassed his wicked designs: It would lead you into intricate and improper enquiries, to enlarge on this subject; I will only therefore mention, that the serpent, being one of God's creatures, he had an undoubted power to alter its nature, as his infinite wisdom thought good; as the serpent was not possessed of reason, he could not know what use the DEVIL put him to, nor be sensible of the alteration he had undergone, and might be as happy in one condition, as in another: The pride of SATAN must be mortified, in beholding the creature he had

entered into, removed from its high rank in the animal creation, and made a fit emblem of his own meanness and spiteful temper, which inclines him ever to deceive, and to injure the human race. After having read the history of the fall of man, who can behold a serpent without thinking of the deceitful Tempter?

I have hinted to you some particulars in which the ALMIGHTY shewed his justice, I must therefore mention how greatly his mercy was also displayed. He took compassion on the unhappy pair, and opened to their despairing minds the glad dawns of redemption: when he threatened that "the seed of the serpent should bruise the heel of the man," that is to say, that the temptations of SATAN should continually follow them, he added the comfortable promise that "the seed of the woman should bruise his head;" by this is assuredly meant, that the son of a woman should overcome the DEVIL. Many texts of scripture shew, that by the serpent is meant the DEVIL, and by the woman's seed is to be understood the Messiah, our LORD and SAVIOUR JESUS CHRIST, of whom I have much to tell you. This is called God's second covenant, in which the whole race of mankind were included. The first covenant respecting the privileges of paradise, was made with the first pair, and would most likely have been extended to their posterity, had Adam and Eve continued innocent.

Perhaps you may wonder, that some immediate vengeance from GOD did not fall upon the DEVIL, besides the disappointment of his principal view in tempting man; but remember my dear, GOD best knew the time for all things; that SATAN was then, and still is, in a state of great misery, and cannot possibly taste the least enjoyment,

enjoyment, is not to be doubted ; however, at the end of this world it is expected that he will receive additional punishment, as I shall in a proper place explain to you : in the mean time be carefully on your guard, for he is always ready to put bad thoughts into our minds, and tempt us to offend God ; but as it has pleased the ALMIGHTY to inform us of this lurking enemy, we must endeavour to resist him, by resolving to be true and just in all our words and actions, and to continue the servants of God, who will then strengthen our minds to overcome him, and we shall be more acceptable to our Maker on account of the trials we have met with, for which he will greatly reward us.

As Adam and Eve had transgressed the divine command, they were unworthy to remain in paradise. With what heavy hearts must they turn their backs on this delightful habitation ! Their minds indeed had received great consolation from the divine promise ; and that they might be in some measure defended from the evils they were now exposed to, the ALMIGHTY gave them coats of skins to cover their naked bodies, that they might the better endure a change of seasons and other inconveniencies, as yet unknown to them.

We, and all the human race, have reason to deplore the transgression of our first parents ; because as they lost the joys of Eden, with the privilege of eating of the TREE OF LIFE, and brought evil on themselves, they could not claim the inheritance of these blessings for their children, any more than a man can leave an estate to his descendants, after having sold it to another person. The bodies of the first pair, as I have already told you, were in their nature mortal like our own, and  
subject

subject to decay; but God made a covenant to preserve them by means of the TREE OF LIFE, whilst they testified their obedience by abstaining from the TREE OF KNOWLEDGE: when he turned them out of paradise, he continued to supply the natural wants of the body, did not suffer them to perish with cold and nakedness, but they began to feel that they were mortal, and subject to death; so that though the sentence appeared to be suspended, they might truly be said to "die in the day they eat of the forbidden fruit."

It does not become us to murmur that we have not the same grants as Adam and Eve had, for in all probability we should have made as bad a use of them as they did; it is true, that the TREE OF KNOWLEDGE no longer remains, and the TREE OF LIFE is not offered to us; DEATH is entered into the world, and every one that is born must submit to it; but immortal happiness is still attainable, and we may learn the conditions of it from the BIBLE, which will likewise instruct us how to perform the duties required of us.

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## S E C T. III.

## THE DEATH OF ABEL.

**A**ND Eve bare Cain, and said, I have gotten a man from the Lord.

And she again bare his brother Abel, and Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

And Abel he also brought of the firstlings of his flock, and of the fat thereof, and the Lord had respect unto Abel and his offering.

But unto Cain and his offering he had not respect, and Cain was wroth, and his countenance fell.

And the LORD said unto Cain, why art thou wroth, and why is thy countenance fallen?

If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And to thee shall be his desire, and thou shalt rule over him. And Cain talked

talked with Abel his brother : and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the LORD said unto Cain, where is Abel thy brother? And he said, I know not, am I my brother's keeper?

And he said, what hast thou done? The voice of thy brother's blood crieth unto me from the ground.

And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

And Cain said unto the Lord, my punishment is greater than I can bear.

Behold thou hast driven me this day from the face of the earth; and from thy face shall I be hid, and I shall be a fugitive and a vagabond on the earth, and it shall come to pass, that every one that findeth me shall slay me.

And the LORD said unto him, therefore

**C** 5. In land you, for every

every one that slayeth Cain, vengeance shall be taken on him seven-fold.

And the LORD set a mark upon Cain, lest any finding him should kill him.

And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

And Cain's wife bare Enoch, and he builded a city, and called the name of the city after the name of his son Enoch.

And Adam's wife bare a son, and he called his name Seth, she said, God has appointed me another seed instead of Abel whom Cain slew.

And to Seth there was also a son born, and he called his name Enos.

And all the days that Adam lived were nine hundred and thirty years, and he died.

#### ANNOTATIONS AND REFLECTIONS.

I am sure, my dear, that to you who love your brothers and sisters so affectionately, this story of Cain and Abel must appear a very shocking one; a man to murder his own brother! it makes one shudder to think of it—But see to what a pitch of wickedness a person may arrive, who indulges an envious temper!

Abel seems to have been of an amiable, religious disposition, for you find he was in favour with God;  
Cain,

Cain, on the contrary, was of a morose, unthankful temper; but the particular cause of his inveterate hatred was, that the "LORD had rejected his SACRIFICE and accepted Abel's." The sacred historian has not been explicit concerning the first institution of sacrifices, it is therefore impossible at this distance of time to come at any certainty in the matter; but as we Christians are not required to offer them, it is not absolutely essential for us to know the origin and nature of them; enough has been said, to convince us that they were solemn acts of devotion; and there is reason to suppose they were appointed by God himself, because in those early ages of the world, man was not allowed to kill any thing for food: in Paradise, you know, he lived upon fruits, and after he was expelled from thence, his sentence was to "eat bread in the sweat of his brow;" therefore it is not likely that he would have thought of appeasing the anger of God, by killing an innocent creature: but as the ALMIGHTY was pleased to reveal to Adam and Eve his gracious purpose of sending a Redeemer, one born of a woman, free from sin, who should by suffering death, restore and confirm the hope of everlasting life, which they by their transgression had forfeited; it is likely that he instituted the rite of sacrificing animals, as a representation of the great sacrifice to be made by CHRIST; to keep up the constant expectation of his coming, and to be a means whereby mankind might express faith or belief in the promises of God; for these purposes he commanded them to offer unto him some of the first fruits of the earth, as an acknowledgment of their dependence on him; and some of their flocks as an atonement



for their sins ; not that they were able to lay their sins upon the poor creatures they put to death, but to intimate that the LORD would pardon their transgressions, and admit them to be partakers of the great sacrifice to be made by CHRIST, for the sake of their faith and obedience, which he had commanded them to express by these means.

Faith in GOD, is a stedfast belief and trust in his holy word ; therefore, a faithful person will be as thankful to the ALMIGHTY for the blessings He has promised, as for those He has actually bestowed ; and will studiously endeavour to regulate his actions by it, that he may shew his faith by his obedience. What I have been telling you, my dear, I fear is difficult to your comprehension ; but hope, when you have read the scriptures through, you will peruse them again and again, by which means every thing necessary for you to know will be made easy.

At present let us suppose, that Cain and Abel prepared for a solemn act of devotion, built an altar of earth, and laid their sacrifices thereon, accompanied with thanksgivings and prayers, expecting that the ALMIGHTY would send fire from heaven to burn them ; which accordingly happened to Abel's, but not to Cain's ; we may therefore conclude, that he did not come with a proper disposition of mind ; and you find that GOD reproved him for his discontent and envy, assuring him, that if he did well, he would accept him, and that as the eldest he should have the pre-eminence over his brother : but the goodness of GOD had no effect on his obdurate heart ; he gave way to the sinful emotions of his mind, and slew his innocent brother,

brother, as they were in the field together: his wickedness could neither be concealed from the knowledge, nor escape the justice of God, who passed a heavy sentence upon him. How must his pride be mortified, who could not bear a superior even in the favour of God, to find himself the most abject of mankind; banished to a distant land, far from that spot which was then particularly distinguished by the frequent appearance of the GLORY OF GOD!

Cain was truly sensible of the wretched condition to which he had reduced himself, and was seized with the most dreadful apprehensions that the hand of every one would be ready to destroy such a monster; however, it pleased God to spare his life, and he threatened to punish whoever should take upon himself to kill Cain, because it would be presumption to alter the sentence of God, who thought proper to prolong his days, in order we may suppose, to give him time for repentance; as well as that the remembrance of his crime might make the greater impression on others, who would be more affected with a living example of the unhappiness of those who commit such bad actions, than if he had been immediately put to death.

As for the mark which God set upon Cain, I am really at a loss, my dear, to explain it to you. Some learned men think, that the verse which mentions it is not exactly translated, and that it should be rendered, *set a mark before Cain*; that is, wrought some miracle or sign to assure him that he should not be slain; however it was, it certainly is not worth while to puzzle ourselves with such questions as these, which are merely matters of curiosity, as none of Cain's posterity are now remaining in the world.

Every

Every part of the BIBLE furnishes us with some useful instruction, and therefore ought to be carefully considered: what you have last read of it, should caution you to be particularly on your guard against the suggestions of envy and malice, as you find what may be the fatal event of indulging them; and should induce you to cherish betimes an affectionate attachment to your brothers and sisters, which will strengthen with your growing years, and be productive of such pleasures and comforts as you can at present have no conception of. If you are kind and obliging to them, it is most likely they will be the same to you; and as you never quarrel, your childhood will pass away with cheerfulness and delight; when you grow older, and are capable of higher pursuits, you will by repeated acts of kindness secure to yourself a set of faithful, disinterested friends, ready on all occasions to do you good offices, and will have the additional satisfaction of increasing the happiness of your parents; for as nothing would afflict us more than to see discord amongst those who are equally the objects of our tender care, so there is not any thing that could afford us more delight, than to see you bound together by the ties of mutual love and kindness.

And now let me give you a few easy rules for the regulation of your behaviour towards your brothers and sisters. Never indulge a selfishness of mind, nor wish to have the preference in any thing; for I can assure you, that you will find a hundred times more pleasure in obliging others, especially such near relations, than can arise from the gratification of contracted desires. Should they possess any superior advantages over you in point of beauty or understanding, let not envy arise in

your heart ; but endeavour, with a true generosity of spirit, to bear your own inferiority, and rejoice at their excellencies ; by which means you will gain the favour of God, the esteem of all good people, and the love of those to whom you give such proofs of sincere affection.

If at any time they are afflicted with pain and sorrow, endeavour to comfort them by every act of tender concern and sympathetic attention, which will certainly be received with pleasure, and remembered with gratitude ; so that should you in turn be afflicted with sickness, your bed will be attended by the dear friend you have formerly assisted, who will study every thing that the tenderest love can suggest, to mitigate your sufferings ; or should any other misfortune befall you, your brothers and sisters will unite their endeavours to remove the burden ; in short, the advantages of family harmony are too many to enumerate, as I should tire you with a repetition ; but I beg that you will let what I have said remain in your memory, and that you will ever pay to your brothers and sisters the same polite attention on all occasions, as you would think necessary to shew to those, by whom you wish to be thought amiable and accomplished.

If it should unfortunately happen that any of your brothers or sisters should abate in their affection to you, entertain causeless jealousy, and regard you with an envious eye, bear it with patience, and on no account return their ill-will ; time may convince them of their mistake, and you may at length regain their love ; at least you will be conscious that you deserve it, which will be some comfort for the loss.

Adam and Eve had another son, named Seth, to supply the loss of Abel, who was born when his father was 130 years old: in all probability, they had many children besides; so that at the death of Abel, there might even be of children, grandchildren, and great-grandchildren, many thousand people in the world; tho' Moses has given us the names of none of the sons of Adam excepting Cain, Abel, and Seth; the last of whom, is particularly mentioned, because from him descended, in a regular succession, the SAVIOUR of the world, *the promised seed of the woman that should bruise the serpent's head*; which line, I shall endeavour to trace as we proceed, and for that purpose, shall extract so much of the genealogy, (that is, the history of the posterity of Adam and Eve) as is necessary for your information.

The genealogy \* of Adam in the line of Seth, to the time of the deluge.

ADAM was 130 years old when Seth was born, and lived after that, about 800 years; so that the whole of his life was 930 years.

SETH, when he was 105 years old, had a son named Enos, after which time, he lived 807; the whole of his life, therefore, was 912.

ENOS, when 90, had a son named Cainan, and lived afterwards 815 years; in the whole 905.

CAINAN, when 70, had a son named Mahalaleel; after whose birth, he lived 840 years; in all 910.

\* Stackhouse on the Bible.



MAHALALEEL had a son named Jared, at the birth of whom he was 65, he lived 800 years more; in all 865.

JARED, when 162, had a son named Enoch, he lived 800 years longer; in all 962.

ENOCH, when 65, had a son named Methuselah, after whose birth, he lived 300 years; in all 365.

METHUSELAH, when 187, had a son named Lamech, after which he lived 782 years; in all 969.

LAMECH, when 182, had a son named Noah, after which he lived 595 years; in all 777.

NOAH, when he was 500 years old, had three sons, Shem, Ham, and Japhet.

This account, my dear, brings us down to the DELUGE; but before we begin to read the relation of that memorable event, I must mention to you two remarkable persons, whose names are recorded in this genealogy.

The first, ENOCH, who the scriptures tell us "walked with God, and he was not, for God took him:" by which we understand, that as a reward for his exemplary piety, he was received into heaven without dying. This instance, ought to encourage us all to the utmost diligence in the service of our great Creator, who so plentifully rewards all his faithful followers.

The other remarkable person was METHUSELAH, he was the oldest man who ever lived in the world; but you must observe, that all the race of men who lived before the flood, reached a much greater age than those who have succeeded it: what were the reasons why it pleased God to contract the lives of men, we cannot fully penetrate; but will consider it as we advance in the history.

There

There is in the Bible, a genealogy of CAIN's posterity likewise, which serves to shew, that his family increased, and, in the course of years, must at the time of the FLOOD, have amounted to a very considerable number. There were some remarkable persons amongst them, whose names I shall mention, because they are recorded on account of their having been the inventors of some particular arts and sciences.

JABAL, he was the father (that is to say, the first) of those who dwelt in tents, and of such as have cattle.

JUBAL, the first inventor of musical instruments, the harp and organ.

TUBAL CAIN, the first who discovered the use of iron and brass.

LAMECH, the first who married two wives.

SECT.

## SECTION IV.

## THE FLOOD.

**A**ND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

That the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of the heart, was only evil continually.

And the earth also, was corrupt before God; and the earth was filled with violence.

And God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth; and it repented the LORD that he had made man on the earth.

And the LORD said, I will destroy man, whom I have created, from the face of the earth; both man, and beast, and the creeping thing, and the fowl of the air; for it repenteth me that I have made them.

But

But Noah found grace in the sight of the LORD.

Noah was a just man, and perfect in his generations ; and Noah walked with God.

And Noah had three sons, Shem, Ham, and Japheth.

And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence.

Make thee an ark of gopher-wood : rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

And this is the fashion which thou shalt make it of : the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

A window shalt thou make to the ark, and in a cubit shalt thou finish it above ; and the doors of the ark shalt thou set in the side thereof : with lower, second, and third stories shalt thou make it.

And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven ; and every thing that is in the earth shall die.

But

But with thee will I establish my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons wives with thee.

And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee: they shall be male and female.

Of fowls after their kind, and of cattle after their kind, and of every creeping thing of the earth after his kind: two of every sort shall come unto thee, to keep them alive.

Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and the female.

Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee and for them.

Thus did Noah; according to all that God commanded him, so did he.

And



And the LORD said unto Noah, Come thou, and all thy house, into the ark; for thee have I seen righteous before me in this generation.

For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made, will I destroy from off the face of the earth.

And Noah did according to all that the LORD commanded him.

And Noah was six hundred years old, when the flood of waters was upon the earth.

And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark, because of the waters of the flood.

Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

And it came to pass after seven days, that the waters of the flood were upon the earth.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the

the month, were all the fountains of the great deep broken up, and the windows of heaven were opened.

And the rain was upon the earth forty days and forty nights.

In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark :

They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

And they that went in, went in male and female of all flesh, as God had commanded him : and the LORD shut him in.

And the flood was forty days upon the earth : and the waters increased, and bare up the ark, and it was lift up above the earth.

And the waters prevailed, and were increased greatly upon the earth : and the ark went upon the face of the waters.

And

And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

Fifteen cubits upward did the waters prevail; and the mountains were covered.

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

And all in whose nostrils was the breath of life, of all that was in the dry land, died.

And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

And the waters prevailed upon the earth an hundred and fifty days.

And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.

The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.

And

And

And the waters returned from off the earth continually: and after the end of the hundred and fifty days, the waters were abated.

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

And the waters decreased continually, until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

And it came to pass at the end of forty days, that Noah opened the windows of the ark which he had made.

And he sent forth a raven which went forth to and fro, until the waters were dried up upon the earth.

Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

And he stayed yet other seven days; and again he sent forth the dove out of the ark.

And the dove came in unto him in the evening; and lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.

And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth, and Noah removed the covering of the ark, and looked, and behold the face of the ground was dry.

And in the second month, on the seven and twentieth day of the month, was the earth dried.

And God spake unto Noah saying,

Go forth of the ark, thou, and thy wife, and thy sons, and thy son's wives with thee.

Bring forth with thee every living thing that is with thee of all flesh, both of fowl and of cattle, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and be fruitful and multiply upon the earth.

And



And Noah went forth, and his sons, and his wife, and his son's wives with him.

Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds went forth out of the ark.

And Noah builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt offerings upon the altar.

And the LORD said, I will not again curse the ground any more for man's sake; neither will I smite any more every thing living, as I have done.

While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

And God blessed Noah and his sons, and said unto them, be fruitful, and multiply, and replenish the earth.

And the fear of you, and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea, into your hand are they delivered.

Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

But flesh with the life thereof, which is the blood thereof, shall you not eat.

And surely your blood of your lives will I require: at the hand of every beast will I require it; and at the hand of man, at the hand of every man's brother will I require the life of man.

Whofo sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

And you, be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein.

And God spake unto Noah and to his sons with him, saying,

And I, behold I establish my covenant with you, and with your seed after you;

And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

And I will establish my covenant with you; neither shall all flesh be cut off any more

more by the waters of a flood, neither shall there any more be a flood to destroy the earth.

And God said, this is the token of the covenant which I make between me and you, and every living creature that is with you for perpetual generations.

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud.

And I will remember my covenant which is between me and you, and every living creature of all flesh, and the waters shall no more become a flood to destroy all flesh.

And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

And the sons of Noah that went forth of the ark were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

These are the three sons of Noah: and of them was the whole earth overspread.

And Noah began to be an husbandman, and he planted a vineyard.

And he drank of the wine, and was drunken, and he was uncovered within his tent.

And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

And Noah awoke from his wine, and knew what his younger son had done unto him.

And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

And he said, Blessed be the LORD GOD of Shem, and Canaan shall be his servant.

GOD shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

And Noah lived after the flood three hundred and fifty years.

And all the days of Noah were nine hundred and fifty years: and he died.

A N N O-

## ANNOTATIONS AND REFLECTIONS.

\* We may reasonably suppose, that the murder of Abel was not the first bad action which Cain had committed: it seems, I think, very evident, that he was deeply practised in guilt, and hardened by it into unbelief, by the sullen reply he made to God; "am I my brother's keeper?" nor does there appear any submission, in the manner of his receiving the just sentence that the ALMIGHTY pronounced against him; therefore, we may conclude, that he was hardened in his wickedness, and that he brought up his family according to his own bad principles; for in reckoning up his genealogy, there is not one good person mentioned. Seth, on the contrary, was a holy and religious man, and endeavoured to bring up his children in the fear of God; for you find, that in the time of his son Enos, men began to call on the name of the LORD; to assemble themselves together, in order to join in publick worship; therefore it was necessary, that they should avoid all society with the wicked descendants of Cain. By the sons of God, you are to understand those who governed themselves by the law of God, offered the sacrifices which he appointed, and kept in mind the promise of a Redeemer: by the sons and daughters of men, you are to understand those who thought only of enjoying the present world, living in all kinds of luxury, extravagance, and vice; without any fear of God, or belief in his promises.

Giants are people of an extraordinary large stature, endued with uncommon strength.

\* Hingeston on the Covenants.



SETH and his family were at first very careful to keep themselves separate from the descendants of Cain ; but after a time, some of the sons of GOD having beheld some of the daughters of men, fell in love with them for their beauty, and took wives from amongst them. It may be easily imagined, that this mixture of good and wicked people, must be productive of very bad consequences ; and that such wives, would draw their husbands from their duty ; and so it proved, for in the course of a few years, the whole earth (that is to say, so much as was inhabited) was filled with violence ; which means cruelty, outrage, and injustice of every kind. Many men, in all probability, had several wives, who having separate interests, they and their children were continually at variance ; which alone was sufficient to produce universal discord ; and, as it is generally believed, that Cain's posterity worshipped idols (perhaps images of the sun, moon, and stars, or even SATAN himself) instead of the true GOD, it is most likely, that these daughters of men and their impious relations, who now were mixed amongst the sons of GOD, that is to say, the true worshippers of GOD, drew them away after their wicked abominations ; so that the world must then have been a dreadful place, when men's lives were so long that they had leisure to commit any enormities they could contrive, assisted by the malice of the DEVIL, who is always ready to instigate those to all manner of crimes, who forsake GOD.

After the flood, it pleased the ALMIGHTY to contract the lives of men, which, I think, we ought to consider as an act of mercy ; for tho' long life would certainly be a blessing to the world in general, provided

all

all persons employed their time properly, in acts of piety to God and benevolence to their fellow-creatures; it must prove far otherwise when "all flesh had corrupted his way, and the earth was filled with violence." You read, that they had abused this gift of God to so great a degree, that "he repented having made men on the earth."

You know I told you formerly, that the ALMIGHTY is a spirit, and has not bodily parts as we have, yet we find it necessary to speak of his mouth, hands, &c. by which you are to understand, that he can converse with us as well as if he had a tongue or mouth; can discover all that we say or do, as perfectly as if he had eyes and ears; and can reach us, as well as if he had hands and feet. When we make use of the expression, God repented, you are to understand, that his patience and long-suffering had exceeded the utmost indulgence that mankind had reason to expect; and that he had determined to withdraw his favour, and inflict the punishment due to their wickedness. God, however, did not bring a sudden destruction on the earth, for he made his purpose known to Noah, who, with his family, were the only persons that "walked with God;" and he commanded him to preach righteousness to the people, in order to persuade them to leave their wicked pursuits; threatening, that the ALMIGHTY would certainly destroy them all, if they did not repent and turn from their sins. He likewise ordered him to build an ark, a kind of vessel fit to float on the water, that himself and family, with some of every kind of beasts, fowls, &c. might be preserved in it by the providence of God. It was made of gopher-

wood, which is supposed to have been that of the cypress-tree, because it is of a durable nature.

The ark was not like the ships now in use, but built somewhat in the form of a farm-house; with stalls and cabbins for the lodgment of men and beasts, and a sloping covering at the top, like the roof of a house, for the wet to run off; and it was well pitched, to prevent the water from penetrating thro' it. As GOD ALMIGHTY was graciously pleased to direct Noah, both in regard to the form and dimensions of it, you may be sure, it was made exactly fit for the purpose of containing all the living creatures which were to be preserved in it, as well as food to support them during their confinement. All things are possible with God, and as he has an unlimited power over every thing that he has created, he could cause some of every kind to come to Noah; and I make no doubt he did so. As for the meaning of the words clean and unclean, it is supposed, that the former were those beasts and fowls which were made use of in sacrifices; the latter, those which were never applied to such holy purposes.

I always feel myself greatly affected, when I read an account of this awful event: what a striking instance it is of GOD ALMIGHTY's power, and likewise of his mercy toward those that truly love and serve him! Eight persons only in the whole world were found righteous before Him, and those he preserved whilst thousands of the wicked were overwhelmed by this powerful flood! In vain did the latter fly to the highest mountains to save themselves, the wrath of God overtook them, but his faithful servants remained safe under his protection; neither the large body of waters which  
issued

issued from the center of the earth, the torrents that poured from the sky, nor the raging sea with all its mighty waves, were permitted to hurt them, but they safely floated on the surface of the water, without one effort for their own preservation: what indeed would the greatest skill have availed them in such a situation, without the particular providence of the ALMIGHTY?

Noah and his family must undoubtedly have had an entire dependence on the promises of God, and belief in his holy word, or they would have died with apprehension long before the expiration of their confinement. Let this example make a deep impression on your memory; and if, in your future life, my dear child, you should find yourself in any circumstances of distress, think of their miraculous preservation, and never despair so long as you have an ALMIGHTY protector to flee to, who will either relieve you, or strengthen you to bear whatever befalls you in this world.

As Noah was found righteous, God promised to establish his covenant with him, by which we may understand is meant the promise of a Saviour; and you read that as soon as he came out of the ark, he offered a sacrifice, which you know I have already told you was a representation of the great sacrifice that was afterwards to be made by CHRIST for the sins of the world. God was graciously pleased to accept it; and to reward his piety and faith he gave him (as he had before done to Adam) dominion over every living creature, and the additional privilege of using animals for food; with this restriction, that they should not eat their blood, nor be cruel to them, but be convinced that they were perfectly dead before they tasted them; and this

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issued



issued from the center of the earth, the torrents that poured from the sky, nor the raging sea with all its mighty waves, were permitted to hurt them, but they safely floated on the surface of the water, without one effort for their own preservation: what indeed would the greatest skill have availed them in such a situation, without the particular providence of the ALMIGHTY?

Noah and his family must undoubtedly have had an entire dependence on the promises of God, and belief in his holy word, or they would have died with apprehension long before the expiration of their confinement. Let this example make a deep impression on your memory; and if, in your future life, my dear child, you should find yourself in any circumstances of distress, think of their miraculous preservation, and never despair so long as you have an ALMIGHTY protector to flee to, who will either relieve you, or strengthen you to bear whatever befalls you in this world.

As Noah was found righteous, God promised to establish his covenant with him, by which we may understand is meant the promise of a Saviour; and you read that as soon as he came out of the ark, he offered a sacrifice, which you know I have already told you was a representation of the great sacrifice that was afterwards to be made by CHRIST for the sins of the world. God was graciously pleased to accept it; and to reward his piety and faith he gave him (as he had before done to Adam) dominion over every living creature, and the additional privilege of using animals for food; with this restriction, that they should not eat their blood, nor be cruel to them, but be convinced that they were perfectly dead before they tasted them; and this

is the reason why we roast and boil our meats, which, you know, are different limbs of beasts and other animals. At the same time that God gave mankind permission to use animals for food, he commanded that men should never kill each other; and that whoever disobeyed in this particular, should forfeit his own life: this law remains with us still, for every one who commits murder is hanged for it.

As a further encouragement to Noah to continue faithful to God, he was pleased to promise him that he would never bring another universal flood to destroy the earth, and appointed the rainbow as a token which was to remain his faithful witness in the heavens, and so it does to this day; and I am fully persuaded that the world will never be destroyed by water any more, though perhaps some particular parts of it at different times may suffer by it.

I dare say, my dear, you are too well convinced that the BIBLE is the word of God, ever to entertain any doubts of the truth of the history of the deluge; but it may notwithstanding be a satisfaction to you to know, that there are visible proofs of it remaining in the earth at this time. In many parts of the world, at the tops of very high mountains, hundreds of miles from the sea, are found large beds of shells, bones, and teeth of fishes, and a variety of other things, which plainly shew that the waters must once have covered the highest parts of the earth; beside all these, if I were not fearful of confusing you, I could bring many proofs from history to shew you, that the inhabitants of every nation in the world have some tradition concerning the flood, but this will make a part of your future studies.

I dare

I dare say, my dear, you think it very strange, that Noah should intoxicate himself, and be guilty of so much indecency ; to be sure it is a great blemish in his character, and serves to shew the weakness of human nature, but perhaps he did not know what effect the liquor would produce ; or being old and weak, a small quantity might overcome him : however, it should be a caution to every person to abstain from strong drink, for none can tell what sins and follies they may commit, when they have deprived themselves of the use of their reason.

I must not pass over the behaviour of Noah's sons. Ham, instead of concealing his father's weakness, made him the subject of his scorn and derision ; but the others, actuated by duty and respect for their venerable parent, were heartily sorry that any thing should lessen the dignity of his character ; they could not bear to be eye-witnesses of his shame, and they did every thing in their power to prevent its being observed by others. How amiable is such a conduct, my dear, and worthy your imitation !

Noah when he awoke was very sensible of what had been done, and you may be sure was extremely offended ; in order, therefore, to punish Ham, he made known to him the purposes of God concerning his descendants ; for the ALMIGHTY had revealed to Noah what should befall his posterity, and from which of his sons the promised seed should come ; he therefore declared to Ham (the father of Canaan) that Canaan should be cursed, and a servant of servants to his brethren ; which is generally supposed to mean, that the posterity of Canaan should be in subjection to the families

families of Shem and Japheth. I shall have occasion to shew you, as we pursue the history, that it really proved so.

I am fearful, my dear, that you will be puzzled by any attempt of mine to explain the blessing that Noah pronounced on Shem and Japheth, therefore you must have patience till your mind is stronger, and then I shall put into your hands a book \* which I dare say will satisfy your enquiries; in the mean time it will be sufficient to tell you, that this blessing contains a prophecy that the Saviour of the world was to descend from Shem, and that the posterity of Japheth should be numerous and powerful; which was exactly fulfilled, as you will find if you give attention to the study of the histories of different nations, but I would have you first of all acquainted with the sacred volume. And as I shall have frequent occasion to speak to you concerning prophecies, will now tell you the meaning of the word. GOD ALMIGHTY (as I have told you before) knows all things, past, present, and to come, and therefore he can make known to others whatsoever pleaseth him. Before his will was so generally published as it now is, he frequently revealed it to particular persons, and enabled them by his Spirit to foretel to others what he designed at some future time to bring to pass in the world; which being fulfilled accordingly, proved the wisdom and foreknowledge of the ALMIGHTY; for no man could of himself discover future events, therefore this served to confirm the belief of a God, a trust in his promises, and a dread of his threatenings: those per-

\* Newton on the Prophecies.

sons who related what the LORD had spoken, were called prophets. Noah, in respect to the future condition of his descendants, was certainly one.

The flood happened 1656 years after the creation of the world, and 2349 years before the birth of CHRIST.

The space of time from the creation to the flood is called the first age of the world.

**SECT.**



## S E C T. V.

## THE CONFUSION OF TONGUES.

**A**ND the whole earth was of one language, and of one speech.

And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

And the LORD came down to see the city and the tower, which the children of men builded.

And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will  
be

be restrained from them, which they have imagined to do.

Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

Therefore is the name of it called Babel, because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of the whole earth.

#### ANNOTATIONS AND REFLECTIONS.

The event of which you have been reading, my dear, seems to have been a punishment inflicted upon the descendants of Noah for their pride and arrogance; perhaps, they began to forget that they were mortal men, entirely dependent upon God (as they still lived to be some hundred years old); therefore divine wisdom might find it necessary, to awaken them to a sense of his power and their weakness, by some astonishing miracle; to recal them to their duty, and teach those who should come after, that all the schemes of the ambitious may be frustrated in an instant of time, by his almighty arm.

## 60      CONFUSION OF TONGUES.

As mankind multiplied exceedingly fast, it would have been impossible for them all to have continued in the city of the plain of Shinar; therefore it is most likely, that those who built it, and first dwelt there, would have been under the necessity of driving the younger inhabitants away by violent means; so this event, served not only to disappoint those who were endeavouring to exalt themselves above the bounds which God prescribed them, but was, likewise, a great act of mercy in the ALMIGHTY towards succeeding generations, who would have found it more difficult to disperse after the earth had for a long time been over-run with briars and brambles, and annoyed with wild beasts.

Nothing could more effectually oblige them to separate, than their not being able to understand others, or to be understood themselves; it was natural, that those who could converse with each other, should wish to live together; and accordingly, depart in search of a place, where they might have a quiet abode: and as there were now several languages instead of one, this occasioned the whole earth to be overspread by mankind, who founded the different nations that have since inhabited the world,

You are not yet old enough to take pleasure in studying the genealogies which are set down in the bible, shewing how the stem of Noah spread into branches almost innumerable; therefore, I shall only mention the patriarchs (or fathers of families) who descended from Shem, and lived in the age after the flood; with a view to shew you the line of the promised seed, or SAVIOUR.

Gene-

Genealogy of SHEM\*.

SHEM when 100 years old had a son named ARPHAXAD, after which he lived 500 years: the whole of his life therefore was 600.

ARPHAXAD, when 35, had a son named SALAH, after which he lived 403 years, in all 438.

SALAH, when 30, had a son named EBER (from whom his descendants were called Hebrews) after which he lived 403 years, in all 433.

EBER, when 34, had a son named PELEG, after which he lived 430 years, in all 464.

PELEG, when 30, had a son named REU, after which he lived 209 years, in all 239.

REU, when 32, had a son named SERUG, after which he lived 207 years, in all 239.

SERUG, when 30, had a son named NAHOR, after which he lived 200 years, in all 230.

NAHOR, when 29, had a son named TERAH, after which he lived 119 years, in all 148.

TERAH, when 70, had a son named ABRAM, that remarkable person whose history you are going to read. From the flood to the call of Abram, is the second age of the world.

Terah the father of Abram, had three sons, Abram, Nahor, and Haran, the last of whom died before his father in the land of Ur, his native country, leaving behind him one son named Lot, and two daughters, Milcah who was married to her uncle Nahor, and Sarai who was married to her uncle Abram.

\* Stackhouse on the Bible, page 153.

## S E C T. VI.

THE HISTORY OF ABRAM.  
GOD'S PROMISES.—SEPARATED FROM LOT.

**A**ND Abram and Nahor took their wives, and the name of Abram's wife was Sarai, and the name of Nahor's wife Milcah. But Sarai had no child.

And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan, and they came unto Haran and dwelt there.

And Terah died in Haran.

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.

And



And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed.

So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came.

And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

And

And Abram journeyed, going on still towards the south.

And there was a famine in the land: and Abram went down into Egypt to sojourn there.

And he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

And Abram was very rich in cattle, in silver, and in gold.

And he went on his journeys from the south, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai,

Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

And Lot also which went with Abram, had flocks, and herds, and tents.

And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

And

And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite, and the Perizzite dwelled then in the land.

And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren.

Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take to the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent towards Sodom.

But the men of Sodom were wicked, and sinners before the LORD exceedingly.

## ANNOTATIONS AND REFLECTIONS.

We find, that the greatest part of the people in the world, were in Abram's time idolaters; before we proceed any farther, it will be necessary to inform you, my dear, what is meant by idolatry: it is the worshipping, or paying divine honours, such as prayers, praises, thanksgivings, and sacrifices, to any but the true God, the Creator of heaven and earth. It will appear strange to you, that any persons should be absurd enough to do so, but I can assure you, that it was the practice of whole nations; which you may be certain was highly displeasing to the ALMIGHTY. To learn how it was first introduced, will lead us into enquiries above your tender years; I shall therefore only tell you, that by degrees mankind, affecting to be wise, suffered themselves to depart from the true belief of God, and to imagine a great variety of gods; nay, there is scarcely any thing in nature which has not, at one time or other been the subject of adoration: angels, devils, the souls of men, the sun, moon, and stars, the fowls of the air, the fishes, birds, beasts, insects, fire, water, serpents, nay, even stinking herbs. God was pleased to suffer these abominations to prevail for a time, perhaps, to give occasion for displaying his wisdom and goodness; of which, we should not have had such striking instances, if his power had immediately destroyed those false worshippers: the ALMIGHTY, however, resolved to manifest himself to the world, that all men might know when they saw his mighty acts, that he was the only supreme governor and disposer of all things; for this purpose, he determined to choose for himself a peculiar people,

## HISTORY OF ABRAM.

people, amongst whom he would maintain his honour, and keep up the expectation of the promised SAVIOUR.

The ALMIGHTY, therefore, leaving the idolatrous nations to follow their wicked abominations for a season, revealed his purpose to Abram, (who, without doubt, was particularly stedfast in his piety towards God) and promised, that if he would obey his voice, he would make of him a great nation, and in his seed should all the nations of the earth be blessed; which last words we understand to mean, that from him should descend, at the appointed time, the SAVIOUR of the world. You find, Abram, without the least hesitation, immediately left his native home, and set out journeying from place to place; and built an altar wherever he took up his abode, that he might fully express his faith by offering sacrifices and prayers.

We should learn from this lesson, a ready obedience to the will of God, notwithstanding it may appear contrary to our worldly interest. Indeed, we must not expect that God will appear to us as he did to Abram, nor is there occasion for him to do so; because those purposes of his providence, for which he so particularly directed this good patriarch, have been completed; and his holy word is published, from whence all mankind may learn the will of the ALMIGHTY; it abounds with precepts and instruction, enforced by exemplary histories; which plainly prove, that every duty required of us has been performed by some of the human race.

I beg you will remark the friendly and polite behaviour of Abram towards Lot: if all relations were as ready to accommodate each other, there would be more peace and harmony, than are at present to be found in the world.



## S E C T. VII.

THE HISTORY OF ABRAM CONTINUED.

GOD'S PROMISES RENEWED.

**A**ND the LORD said unto Abram after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward.

For all the land which thou seeest, to thee will I give it, and to thy seed for ever.

And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.

Arise, walk through the land in the length of it, and in the breadth of it: for I will give it unto thee.

Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

After these things the word of the LORD came unto Abram in a vision, saying, Fear  
not

not Abram: I am thy shield, and thy exceeding great reward.

And Abram said, LORD GOD what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezar of Damascus?

And Abram said, Behold to me thou hast given no seed: and lo! one born in my house is mine heir.

And behold the word of the LORD came unto him, saying, This shall not be thine heir.

And he brought him forth abroad, and said, Look now towards heaven, and tell the stars if thou be able to number them. And he said unto him, so shall thy seed be.

And he believed in the LORD, and he counted it to him for righteousness.

And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

And he said, LORD GOD, whereby shall I know that I shall inherit it?

And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

And he took unto him all these, and divided them in the midst, and laid each piece one against another, but the birds divided he not.

And when the fowls came down upon the carcases, Abram drove them away.

And when the sun was going down, a deep sleep fell upon Abram, and lo, an horror of great darkness fell upon him.

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them, and they shall afflict them four hundred years.

And also that nation whom they shall serve, will I judge: and afterwards they shall come out with great substance.

And thou shalt go to thy fathers in peace, thou shalt be buried in a good old age.

But in the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full.

And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces.

In that same day the LORD made a covenant with Abram, saying, Unto thy seed have

have I given this land, from the river of Egypt unto the great river, the river Euphrates.

The Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims,

And the Amorites, and the Canaanites, and the Gergashites, and the Jebusites.

#### ANNOTATIONS AND REFLECTIONS.

How highly was this excellent person distinguished by the ALMIGHTY ! I am sure it must give you great pleasure to read his history, and fill you with admiration at the goodness and condescension of the ALMIGHTY ; especially when I tell you, it was not merely for Abram's sake that these glorious promises were made, all succeeding generations were to be interested in them, as you will find hereafter.

Because I wish rather to keep your attention fixed to the promises made to Abram, I have omitted a chapter which I thought might divert you from it ; and think it will be sufficient to tell you here, that the king of Sodom with other confederate kings fought a battle with Chedorlaomer and his allies, in which the latter proved victorious, and Lot and his whole family who dwelt in Sodom were taken prisoners ; upon which Abram armed his servants, to the number of three hundred and eighteen, pursued the victors, subdued them, and rescued Lot and his family.

I shall not attempt to explain to you the particulars of the ceremony which Abram was required to perform, in order to obtain a satisfactory sign that God would send him a son, because it would be difficult to accommodate myself to your understanding ; shall therefore only tell you, that the burning and shining lamp was a token of the Divine Presence, and confirmed Abram's faith in the joyful promise which the ALMIGHTY had vouchsafed to make. This promise, however, was not immediately fulfilled, though every thing came exactly to pass in process of time.

The nations who were to be subdued by Abram's posterity were all wicked idolaters, and God's foreknowledge enabled him to tell that they would provoke his justice to root them out of the land.



## S E C T. VIII.

THE HISTORY OF ABRAM CONTINUED.  
THE BIRTH OF ISHMAEL.

**N**OW Sarai Abram's wife bare him no children : and she had an hand-maid, an Egyptian, whose name was Hagar.

And Sarai Abram's wife took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife.

And her mistress was despised in her eyes.

And Sarai said unto Abram, My wrong be upon thee ; for I have given my maid into thy bosom, and now I am despised in her eyes : the LORD judge between me and thee.

But Abram said unto Sarai, Behold, thy maid is in thy hand ; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

And the angel of the LORD said unto her, Behold, thou shalt bear a son, and thou shalt call his name Ishmael; because the LORD hath heard thy affliction.

And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren.

And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

And Abram was fourscore and six years old when Hagar bare Ishmael to Abram.

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the ALMIGHTY GOD; walk before me, and be thou perfect.

And

And I will make my covenant between me and thee, and I will multiply thee exceedingly.

And Abram fell on his face : and God talked with him, saying,

As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

Neither shall thy name be called any more Abram; but thy name shall be Abraham; for a father of many nations have I made thee.

And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.

And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God..

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

This is my covenant, which ye shall keep between me, and you, and thy seed after thee: Every male-child amongst you shall be circumcised.

And it shall be a token of the covenant between me and you.

And the uncircumcised man-child shall be cut off from his people: he hath broken my covenant.

And God said unto Abraham, as for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

And Abraham said unto God, O that Ishmael might live before thee!

And God said, Sarah thy wife shall bear a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and I will make of him a great nation.

But

But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

And he left off talking with him, and God went up from Abraham.

And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with money, every male among the men of Abraham's house; and circumcised them, in the self-same day as God had said unto him.

And Abraham was ninety years old and nine, when he was circumcised.

#### ANNOTATIONS AND REFLECTIONS.

The story of Hagar, my dear, is above your comprehension at present; and therefore, I should have left it out, as I have others for the same reason, but that it was necessary to inform you of the birth of Ishmael: when you are older, and capable of studying the Bible in a more comprehensive manner, it will be time enough for you to consider, what at present, would only puzzle and perplex you.

Hagar appears to have been guilty of a fault in using her mistress with disrespect; but Sarah should not have resented it with so much severity, as to drive her away to perish; which must have been the case, had not God vouchsafed to appear, to comfort and advise her



to return; promising her, that the son she would shortly have, should be the father of a great nation, which was exactly fulfilled. I cannot think it was a created being that appeared to Hagar, because he says, I will greatly multiply thy seed, &c. now such an act must be performed by the ALMIGHTY, therefore I am firmly persuaded, that the angel of the LORD means, a manifestation of God's presence.

Abram having obtained a son, began to think that he was the person from whom the great and mighty nation should proceed, in whom all the families of the earth should be blessed; but shortly after, God vouchsafed to renew his promise, and to inform him, that Sarai should have a son; and at the same time, to change his name to one more grand and honourable, and likewise that of his wife.

ABRAM signifies high father, ABRAHAM the father of a great multitude; SARAI a princess, SARAH a mother (or princess) of many nations: in those early ages the heads of families had the supreme command over their descendants and domestics, therefore they were properly called princes and princesses.

The covenant or agreement which God was pleased to make with Abraham on his part is so fully expressed, that I need say no more to you of it: but you wish to know, perhaps, the meaning of the ceremony which he required Abraham to perform as a token of his faith in God, and resolution to continue obedient; it consisted in his making a mark in his flesh, to distinguish him from unbelievers; but it is not at all necessary for you to be instructed how the rite of circumcision was performed, as it is now set aside by God's command;  
and

and instead of it we christians are baptized, or as it is commonly called, christened, The good old patriarch would have been satisfied with Ishmael, but God ordained it otherwise; perhaps because his mother was an Egyptian, and Sarah of the same country and family as Abraham. However, there was a promise made to him for Ishmael also, to the same effect as had been made to his mother Hagar, and it came exactly to pass; nay, I assure you it is at this very time fulfilling in the world; for there is a nation called the Arabs, the undoubted descendants of Ishmael, who live in tents, and in every particular as God foretold he should do\*: but we must keep our attention fixed at present, to the expectation of the promised seed.

You have much entertainment in store for you, if you can but acquire a solid taste for reading, and will restrain your curiosity for idle fictitious stories that can afford no real improvement, but will only entice you to waste your time, which was given you to be employed in other purposes.

\* Newton on the Prophecies.

S E C T.

## SECT. IX.

THE HISTORY OF ABRAHAM CONTINUED.  
HE ENTERTAINETH ANGELS.

**A**ND the LORD appeared unto Abraham in the plains of Mamre : and he sat in the tent-door in the heat of the day.

And he lift up his eyes and looked, and lo, three men stood by him : and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground.

And said, My LORD, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree :

And I will fetch a morsel of bread, and comfort ye your hearts ; after that ye shall pass on : for therefore are ye come to your servant. And they said, So do as thou hast said.

And

And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it.

And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

And they said unto him, Where is Sarah thy wife? And he said, Behold in the tent.

And he said, I will certainly return unto thee according to the time of life; and Sarah thy wife shall have a son. And Sarah heard it in the tent-door, which was behind them.

And the men rose up from thence, and looked towards Sodom: and Abraham went with them, to bring them on the way.

And the LORD said, Shall I hide from Abraham that thing which I do?

Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

For

For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

And the men turned their faces from thence, and went towards Sodom: but Abraham stood yet before the LORD.

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous shall be as



the wicked, that be far from thee: shall not the Judge of all the earth do right?

And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes.

Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

And he spake unto him yet again, and said, Peradventure there shall be forty found there? And he said, I will not do it for forty's sake.

And he said unto him, O let not the LORD be angry, and I will speak, Peradventure there shall be thirty found there? And he said, I will not do it if I find thirty there.

And he said, behold now I have taken upon me to speak unto the LORD, peradventure there shall be twenty found there? And he said, I will not destroy it for twenty's sake.

And he said, O let not the LORD be angry, and I will speak yet but this once;

Peradventure

Peradventure there shall be ten found there? And he said, I will not destroy it for ten's sake.

And the LORD went his way as soon as he had left communing with Abraham, and Abraham returned unto his place.

#### ANNOTATIONS AND REFLECTIONS.

In the days of Abraham there were no inns as we now have for the accommodation of travellers, and therefore when they came to a town they were obliged to abide in the streets all night, unless they were received into private houses; but it was usual for the better sort of people to invite strangers, and entertain them with great civility: in compliance with this hospitable custom, Abraham no sooner saw three travellers advancing to his tent, than he hastened to receive them; and observing great dignity in their appearance, addressed them with the utmost humility.

One of these heavenly guests seems to have been superior to the others, for you find that Abraham afterwards called him LORD; and when he was pleading with him for Sodom and Gomorrah, he styles him, The Judge of all the earth: for these and other reasons which have been produced, many learned men have supposed, that it was really GOD who manifested his presence to him: but I beg you will not suppose, that he really beheld GOD as we see one another, for that I have told you is impossible; at the same time that he  
was

## HE ENTERTAINETH ANGELS. 85

was thus seen by Abraham, he was in all places; therefore his appearance only served to convince this faithful servant, that he was actually under the favour and protection of the DIVINE BEING.

After having been told that Abraham was a mighty prince, and Sarah a princess, I suppose you are surprized to hear of their employing themselves in preparing an entertainment for their guests; but you are to consider, that Abraham might have discovered that they were heavenly visitors, and therefore resolved to shew them all possible attention and respect.

Besides, in those early ages, people of rank employed themselves very differently from what they have occasion to do in these times; because they have now a variety of accommodations, which in former days were not in use; they should, however, be at all times ready to perform acts of benevolence, kindness, and hospitality, though they are not required to receive every stranger into their houses, nor to perform those menial offices for their guests, which they keep servants on purpose to execute. And they may learn from the examples of Abraham and Sarah, to treat those who are their occasional visitors with the utmost civility, and endeavour to make their stay with them as agreeable as possible.

You are not to understand, my dear, that Abraham's petitions for the cities of Sodom and Gomorrah could really alter the purposes of God; without doubt the ALMIGHTY knew there were not ten righteous persons in them, but he might suffer Abraham to plead so earnestly for them, in order to convince him that they really deserved their fate; and that what Abraham was  
per-

permitted to say in their behalf, might be recorded, that all succeeding generations might know it was a just judgment which was brought upon the wicked inhabitants of those cities. If there were not even ten righteous persons in them, how abominable must they have been in the sight of so good and perfect a being as **GOD ALMIGHTY!**

to hear of their cruelty and impiety; and yet you have no doubt, entertained for their sins; and you have no doubt, that Abraham might have discovered that they were heavenly visitors, and therefore refused to give them all possible attention and respect.

Besides, in such early ages, people of such enlightened spirits, very differently from what they have occasion to do in these times, perhaps they have now a variety of accommodations, which in former days were not in use; they should, however, be at all times ready to give up all of convenience, kindness, and hospitality, though they appear required to receive every stranger into their houses, and to perform those friendly offices for their guests, which they keep themselves private to receive. And they may learn from the examples of Abraham and Sarah, to treat those who are their guests, with the most perfect civility and politeness, to make them as welcome as possible, and to make them as comfortable as possible. And this is not an unreasonable request, that Abraham's petitions for the sinner of Sodom and Gomorrah could really obtain the prayers of God; without doubt the Angels were there were not ten righteous persons in the city.

**S E C T.**

And now we have seen that the righteous persons in the city of Sodom and Gomorrah were not ten, and that the prayers of God for them were not answered, and that the city was destroyed, and that the righteous persons were saved.

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S E C T. X.

THE HISTORY OF ABRAHAM CONTINUED.  
DESTRUCTION OF SODOM AND  
GOMORRAH.

**A**ND there came two Angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them, rose up to meet them; and he bowed himself with his face toward the ground;

And he said, Behold now, my lords, turn in, I pray you, unto your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways.

And they said, Nay, but we will abide in the street all night.

And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat.

But before they lay down, the men of Sodom compassed the house round, both old



old and young, all the people from every quarter.

And they called unto Lot, and said unto him, Where are those men which came in to thee this night? bring them out unto us.

And Lot went out at the door unto them, and shut the door after him,

And said, I pray you, brethren, do not so wickedly.

And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: Now will we deal worse with thee than with them.

And they pressed sore upon the man, even upon Lot, and came near to break the door.

But the men put forth their hand, and pulled Lot into the house to them, and shut the door.

And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

And the men said unto Lot, Hast thou here any besides? sons in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place.

For

For we will destroy this place, because the cry of them is waxen great before the face of the LORD: and the LORD hath sent us to destroy it.

And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get ye out of this place; for the LORD will destroy this city: but he seemed as one that mocked, unto his sons in law.

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here, lest thou be consumed in the iniquity of the city.

And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

And it came to pass, that when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

And

And Lot said unto him, Oh ! not so my LORD.

Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life : and I cannot escape to the mountain, lest some evil take me and I die.

Behold now, this city is near to flee unto, and it is a little one : Oh let me escape thither, is it not a little one ? and my soul shall live.

And he said unto him, see I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

Haste thee, escape thither, for I cannot do any thing till thou be come thither.

Therefore the name of the city was called Zoar.

The sun was risen upon the earth when Lot entered into Zoar.

Then the LORD rained upon Sodom and Gomorrah brimstone and fire from the LORD out of heaven :

And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

But

But his wife looked back from behind him, and she became a pillar of salt.

And Abraham gat up early in the morning, to the place where he stood before the LORD. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and behold, and lo the smoke of the country went up as the smoke of a furnace.

And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him, for he feared to dwell in Zoar, and he dwelt in a cave, he and his two daughters.

#### ANNOTATIONS AND REFLECTIONS.

I scarcely need tell you, my dear, that the angels who came to Lot, are supposed to have been those who accompanied the LORD; whom they left communing with Abraham, whilst they went to execute the will of God, by making known to Lot, who was a righteous man, the purposes of the ALMIGHTY in respect to Sodom, and to preserve him and his family from being involved in the general destruction. It is imagined, that

GOD caused them to assume the appearance of men ; for as they were of a spiritual nature, they must as spirits have been invisible to mortal eyes. There is great reason to believe, that those benevolent beings called angels, watch over us, and by GOD's command preserve us from many evils, we should otherwise meet with. We may imagine, that the ALMIGHTY enabled them to appear (as we express it) in order to make mankind acquainted with those friends to the human race, of whose existence we should otherwise have remained ignorant. They are not however to be adored, because they are only ministers to the Supreme Being, and obey his commands ; but perhaps in a future state, we shall be permitted to express our gratitude toward them as one friend does to another.

What a dreadful judgment was the destruction of Sodom and Gomorrah ! Only think of two entire great cities, containing thousands of inhabitants, destroyed by fire and brimstone ! The very idea of it fills one with horror ! But how must it aggravate the distress of these impious people, to have their guilty consciences accusing them in the agonies of death, as being themselves the cause of their exemplary punishment : could they with any confidence of hope implore the mercy of GOD, whom they had so justly provoked ? certainly not.

May their example deter us from committing presumptuous sins, and help to establish in us the fear of GOD, and a resolution to render ourselves objects of his love and favour, rather than of his wrath and displeasure ; for it is a " fearful thing to fall into the hands the living God !"



The punishment of Lot's wife is another lesson for us. You know they were expressly commanded not to look back; but it seems from some other texts of scripture which you will read afterwards, that she left Sodom reluctantly, and had a longing desire to return to it; which shewed that she did not love, fear, and trust in God as she ought to have done. Her punishment was of a very extraordinary nature, she was immediately struck dead on the spot, and her body turned into a kind of metallic substance, which the air could not affect, which is said to have remained for a great number of years as a monument of God's wrath against disobedient sinners: and the relation of it is conveyed to us for our edification, that when we feel a desire to go back from our duty, and to do those actions which we know God has forbidden, we may remember Lot's wife.

This affecting story furnishes us likewise with an instance of the continual kindness which God shews to his faithful servants, and ought to encourage us to keep stedfast in the ways which are pleasing in his sight. The Lord "could not," that is to say, would not destroy the city, till Lot was out of the reach of the flames. How gracious has our Almighty Father been to us, in permitting these histories to be written for our instruction, and how inexcusable shall we be, if we neglect to improve ourselves by them!

## S E C T. XI.

THE HISTORY OF ABRAHAM CONTINUED,  
THE BIRTH OF ISAAC.

**A**ND the LORD visited Sarah as he had spoken; for Sarah bare Abraham a son in his old age, at the set time of which God had spoken to him.

And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.

And Abraham was an hundred years old, when his son Isaac was born unto him.

And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have borne him a son in his old age.

And

And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking.

Wherefore she said unto Abraham, cast out this bond-woman, and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac.

And the thing was very grievous in Abraham's sight, because of his son.

And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of the bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called.

And also of the son of the bond-woman will I make a nation, because he is thy seed.

And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar (putting it on her shoulder) and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

And the water was spent in the bottle, and she cast the child under one of the shrubs.

And she went, and sat her down over against him, a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

Arise, lift up the lad, and hold him in thine hand: for I will make him a great nation.

And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad to drink.

And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

And Abraham sojourned in the Philistines land many days.

—A N N O—

## ANNOTATIONS AND REFLECTIONS.

At length, you see the divine promises so far fulfilled, that Abraham and Sarah are blessed with a son and heir; we may easily conceive the joy they must have had at this happy event, which was an earnest of all the blessings that the Lord had taught them to expect. His mother nursed him with great care herself; and when she weaned him, which is supposed to have been at three years of age, they made an elegant entertainment.

It seems, as if Ishmael behaved with great rudeness on this occasion; for you find Sarah was so greatly offended, that she insisted on Abraham's sending him and his mother away: this appears like a very cruel action, and I cannot justify Sarah for her rigid severity; but the being sent to seek his fortune, was not so great a hardship to Ishmael in those days, as it would be to a person now; because mankind were so few, in comparison, that there was in every country ground to spare; so that those who had flocks and herds might live very comfortably, and those who had none, might maintain themselves by hunting and shooting, as there was plenty of game: whereas at present, every parcel of ground belongs to somebody, and no one can seize upon any without committing a robbery.

Abraham, you find, was tenderly affected at parting with his son, so that he certainly loved him like a father; but you will, perhaps, think it was barbarous to give him and his mother so scanty a supply of provisions; you must therefore consider, that he sent Ishmael away



by God's command, who had comforted him with an assurance, that he would make of him a great nation; and this could not have happened if he had remained there, as he must, in that case, have been under the government of his brother, who would have become the Prince, or Superior of the family, at his father's death. Abraham therefore gave them victuals and drink for their present supply, and left the future care of them entirely to the divine providence, and a full assurance that God would fulfil his promises.

Had Abraham, after what the LORD had spoken, been over solicitous to provide for the lad, it would have implied a distrust in the ALMIGHTY; and therefore, you are to regard his sending Ishmael away in the manner he did, as a fresh instance of his trust in the goodness of God.

The event justified his confidence in the ALMIGHTY, for when Hagar and Ishmael seemed to be at the very verge of life, God sent his angel (that is to say, manifested his presence) to comfort and relieve them.

In a short time, Ishmael, who was at least sixteen or seventeen years old, made so good a use of his bow and arrows, that he gained a comfortable support, and seems to have made himself lord of the place; and, we may be certain, was in no kind of necessity, or he would not have taken a wife; because the providing for her, would only have increased his distress, if he met with difficulties in providing for himself alone.

It was the custom of those times, that the father of a family should rule over his descendants; and that the eldest son should inherit the father's possessions at his decease, and the younger ones receive such gifts as he

thought proper to bestow, in order to set them forward in the world, and enable them to settle in another place, where they might rule over their own families.

After Sarah's decease, Abraham had another wife named Keturah, and several sons, whom he portioned off, as I have told you was the custom, and left his fortune to Isaac; tho' without doubt, he gave them more than he did to Ishmael, because bread and water, with the peculiar promises of God, were an ample supply for him.

## S E C T. XII.

THE HISTORY OF ABRAHAM CONTINUED:  
HE OFFERETH HIS SON ISAAC.

**A**ND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham, and he said, Behold here I am.

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

Then on the third day Abraham lift up his eyes, and saw the place afar off.

And Abraham said unto his young men, Abide you here with the ass, and I and the lad

lad will go yonder and worship, and come again to you.

And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together.

And Isaac spake unto Abraham his father, and said, My father: and he said, here am I my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt-offering?

And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

And they came to the place which God had told him of: and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

And he said, Lay not thy hand upon the lad, neither do thou any thing unto him, for now I know that thou fearest God, seeing

thou hast not with-held thy son, thine only son from me.

And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering, in the stead of his son.

And Abraham called the name of that place Jehovah-jireh : as it is said to this day, In the mount of the LORD it shall be seen.

And the angel of the LORD called unto Abraham out of heaven the second time,

And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not with-held thy son, thine only son :

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore ; and thy seed shall possess the gate of his enemies ;

And in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice.

So Abraham returned unto his young men, and they rose up and went together to Beer-sheba ; and Abraham dwelt at Beer-sheba.

And



And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also borne children unto thy brother Nahor.

### ANNOTATIONS AND REFLECTIONS.

What you have just been reading, my dear, is the most remarkable instance of faith and reliance on God, that has ever been recorded in any history.

You may easily imagine to yourself, that Abraham must have a great affection for the son who had been given him in so gracious a manner by the ALMIGHTY, and that his heart must be full of the most delightful expectations, when he remembered the glorious promises which had been made concerning him. Think then, what a severe stroke it must appear, to be required to offer him up like a beast for a burnt-offering. There were a thousand considerations to deter him from such an action: how could he bear to part with his darling child? What would his poor afflicted mother say? In what light would the world regard him? And where would be his hopes of a numerous seed, if the branch that was to produce them should be cut off by his own unnatural hand? These were certainly weighty reasons, but Abraham had one which outweighed them all, GOD had commanded him to do it; and so great was his love and dependence on his CREATOR, that he resolved to obey without the least hesitation, being firmly persuaded, that GOD was able even to raise his son from the dead.

What

What a transport of joy must this good man feel, when he heard the LORD calling to him, and saw a ram provided to supply the place of his dear child? But when he found this instance of his piety so graciously accepted by the ALMIGHTY, what must have been the sensations of his heart? Surely it must overflow with gratitude, veneration, hope, and every delightful sentiment! Without doubt he returned with hasty steps to his happy home, and the remainder of his life must receive additional comfort from the renewal of the former promises of God, which he had just received as a reward of his obedience.

I would by no means have you suppose that the LORD intended to tempt Abraham to sin: no, the ALMIGHTY knows beforehand what every one intends to do; but he tried Abraham, that the world might know by his example what God requires of his servants: and the use we ought to make of it is, that when we find ourselves in a difficult situation, we must resolve to act according to the law of God, and never attempt to deliver ourselves out of danger and distress by any sinful means; nor murmur at his dispensations, but remember that the God of Abraham is our God also; that he has in Abraham's case shewn, that he is always watchful over those who love and serve him, and is able to rescue them from the most impending evils, by ways peculiar to his Providence.

## S E C T. XIII.

THE HISTORY OF ABRAHAM CONTINUED:  
THE DEATH OF SARAH.

**A**ND Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.

And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.

And the children of Heth answered Abraham, saying unto him,

Hear us, my lord; thou art a mighty prince amongst us; in the choice of our sepulchres bury thy dead: none of us shall with-

withhold from thee his sepulchre, but that thou mayest bury thy dead.

And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.

And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zoar :

That he may give me the cave of Machpelah, which he hath, which is in the end of his field ; for as much money as it is worth he shall give it me, for a possession of a burying-place amongst you.

And Ephron dwelled among the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gates of his city, saying,

Nay, my lord, hear me : the field give I thee, and the cave that is therein, I give it thee ; in the presence of the sons of my people give I it thee : bury thy dead.

And Abraham bowed down himself before the people of the land.

And he spake unto Ephron in the audience of the people of the land, saying, But if thou

thou wilt give it, I pray thee hear me: I will give thee money for the field; take it of me, and I will bury my dead there.

And Ephron answered Abraham, saying unto him,

My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead.

And Abraham hearkened unto Ephron, and Abraham weighed Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure

Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gates of his city.

And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan.

And



And the field and the cave that is therein were made sure unto Abraham, for a possession of a burying-place, by the sons of Heth.

#### ANNOTATIONS AND REFLECTIONS.

Tho' Sarah lived to a good old age, without doubt Abraham was sincerely afflicted for the loss of her. That part of the country where Sarah died, was in the possession of another set of people, whom God had not yet cast out, therefore Abraham had no right to a burial-place amongst them, tho' he had a divine promise, that his seed should possess the land; but you find, he was so respected, and a person of such consequence, that they would freely have presented him with the cave, and not have driven him to the necessity of taking it by violence. He, on his part, had such noble sentiments, that he declined accepting their obliging offer, and did not attempt to possess himself of the land, till it should please God (to whom all things belong) to give it to him; he therefore insisted upon paying for the cave: as he purchased it with the full sum that it was worth, it truly became his property, and could not be taken from him without robbery.

## S E C T. XIV.

THE HISTORY OF ABRAHAM CONCLUDED.  
MARRIAGE OF ISAAC AND REBEKAH.

**A**ND Abraham was old and well stricken in age: and the LORD had blessed Abraham in all things.

And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, amongst whom I dwell:

But thou shalt go into my country, and to my kindred, and take a wife unto my son Isaac.

And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

And

And Abraham said unto him, Beware thou, that thou bring not my son thither again.

The LORD GOD of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

And the servant took ten camels, of the camels of his master, and departed; (for all the goods of his master were in his hand:) and he arose and went to Mesopotamia, unto the city of Nahor.

And he made his camels to kneel down without the city, by a well of water, at the time of the evening, even the time that women go out to draw water.

And

And he said, O LORD GOD of my master Abraham, I pray thee send me good speed this day, and shew kindness unto my master Abraham :

And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink ; and she shall say, Drink, and I will give thy camels drink also : let the same be she that thou hast appointed for thy servant Isaac ; and thereby shall I know, that thou hast shewed kindness unto my master.

And it came to pass, before he had done speaking, that behold Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

And the damsel was very fair to look upon ; and she went down to the well and filled her pitcher, and came up.

And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

And she said, drink, my lord : and she hastened and let down her pitcher upon her hand, and gave him drink.

And

And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

And the man wondering at her, held his peace, to wit, Whether the LORD had made his journey prosperous or not.

And it came to pass, as the camels had done drinking, that the man took a golden ear-ring of half a shekel weight, and two bracelets for her hands, of ten shekels weight of gold ;

And said, Whose daughter art thou ? tell me, I pray thee : is there room in thy father's house for us to lodge in ?

And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. We have both straw and provender enough, and room to lodge in.

And the man bowed down his head, and worshipped the LORD.

And he said, Blessed be the LORD GOD of my master Abraham, who hath not left destitute my master of his mercy and his truth :

I being



I being in the way, the LORD led me to the house of my master's brethren.

And the damsel ran, and told them of her mother's house these things.

And Rebekah had a brother, and his name was Laban : and Laban ran out unto the man, unto the well.

And it came to pass when he saw the ear-ring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man, and behold, he stood by the camels at the well.

And he said, Come in, thou blessed of the LORD ; wherefore standest thou without? for I have prepared the house, and room for the camels.

And the man came into the house : and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

And there was set meat before him to eat : but he said, I will not eat, until I have told mine errand. And he said, Speak on.

And he said, I am Abraham's servant.

And

And the LORD hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell;

But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

And I said unto my master, Peradventure the woman will not follow me.

And he said unto me, The LORD before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.

And

And I came this day unto the well, and said, O LORD GOD of my master Abraham, if now thou do prosper my way which I go :

Behold, I stand by the well of water ; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink ;

And she said to me, Both drink thou, and I will also draw for thy camels : let the same be the woman whom the LORD hath appointed out for my master's son.

And before I had done speaking in mine heart, behold Rebekah came forth with her pitcher on her shoulder ; and she went down unto the well, and drew water : and I said unto her, Let me drink, I pray thee.

And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also : so I drank, and she made the camels drink also.

And I asked her, and said, Whose daughter art thou ? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him : and I put the ear-ring upon her face, and the bracelets upon her hands.

And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

And now if you will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand or to the left.

Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

And it came to pass, that when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth.

And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

And they did eat and drink, he and the men that were with him, and tarried all night: and they rose up in the morning, and he said, Send me away unto my master.

And

And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away, that I may go to my master.

And they said, We will call the damsel, and enquire at her mouth.

And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

And Isaac came from the way of the well Lahai-roi, for he dwelt in the south country.

And Isaac went out to meditate in the field at the even tide: and he lifted up his

G 2 eyes,



eyes, and saw, and behold the camels were coming.

And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel ;

For she had said unto the servant, What man is this that walketh in the field to meet us ?

And the servant had said, It is my master : therefore she took a vail and covered herself.

And the servant told Isaac all things that he had done.

And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife ; and he loved her, and Isaac was comforted after his mother's death.

And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

Then Abraham gave up the ghost, and died in a good old age, an old man and full of years ; and was gathered to his people.

And his sons Isaac and Ishmael buried him in the cave of Macpelah, in the field of Ephron, the son of Zoar the Hittite, which is before Mamre :

The field which Abraham purchased of the sons of Heth, there was Abraham buried, and Sarah his wife.

ANNO-

## ANNOTATIONS AND REFLECTIONS.

It was very natural, that Abraham should wish to see his beloved son Isaac settled before he died; and as the people who surrounded him were idolators, he certainly would have been very unhappy to have had him form an alliance with them; he therefore determined to send his trusty steward amongst his relations, in search of a proper wife for Isaac.

Abraham would on no account suffer his son to leave the land of Canaan, because he knew that even his relations, tho' they still professed to adore the supreme God, were in some degree, drawn away to worship idols; and he was apprehensive, that Isaac might fall into the same error.

The oath which he required his steward to take, was the most solemn one then in use; and you see, this good servant was so strictly observant of it, that he would neither eat nor drink till he had executed his commission: God was pleased to prosper his journey, and he succeeded to his wishes, for Rebekah soon made her appearance, and agreeable to his prayer to God, offered to give him and his camels drink.

I think I have formerly described a camel to you, and therefore, you know it is a beast made use of to carry burdens, as horses do here. Water is not every where to be met with, and they had not in those days contrivances to convey it from place to place by pipes, as is done now; nor indeed was it worth their while to be at the trouble and expence of them, because they frequently moved their situation; they were therefore obliged to have publick wells, and water their

flocks at stated times, when all the young women used to attend, it being a part of their business to look after the sheep. This was the occasion that brought Rebekah to the place where Eliezar was so fortunate as to meet with her. The event is so fully related in the section you have been reading, that I need say no more to you on the subject, only that it is a most remarkable instance of the particular Providence of God.

The good old patriarch Abraham having for some time been blessed with prosperity and peace, resigned his soul into the hands of his Maker; which is the meaning of giving up the ghost, and his body was buried by that of his beloved wife Sarah.

With what comfortable hopes must he depart this life! For without doubt, the God who had so often appeared to him, gave him assurances of a future state, and received him to himself.

Isaac, after his father's death, continued to dwell in the land of Canaan, and after some time had two sons, Esau and Jacob, of whom the Lord foretold that they should be heads of two great nations, and that the elder should serve the younger. Remember this prophecy, my dear, as we shall have occasion to remark the completion of it.

Ishmael had twelve sons, and prospered greatly: he lived to be an hundred and thirty-seven years old, and died in the presence of all his brethren, as had been foretold of him; so that you find Abraham was fully justified, for the trust he reposed in God concerning him. All his sons became rich and powerful, and in a short time formed a great nation, which still continues, and are the people called Arabs.

## S E C T. XV.

## THE HISTORY OF ISAAC.

BIRTH OF ESAU AND JACOB.—ISAAC RECOVERETH HIS FATHER'S WELLS.—MAKES A COVENANT WITH ABIMELECH.

AND it came to pass after the death of Abraham, that GOD blessed his son Isaac: and Isaac dwelt by the well Lahai-roi;

And Isaac was forty years old, when he took Rebekah to wife, the daughter of Bethuel, the Syrian of Padan-aram, the sister to Laban the Syrian.

And Isaac intreated the LORD for his wife, because [*Rebekah had no children:*] and the LORD was intreated of him, and Rebekah [*bare Esau and Jacob, and Esau was hairy from his birth.*]

And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man dwelling in tents.

And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

And Jacob sod pottage: and Esau came from the field, and he was faint:

And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

And Jacob said, Sell me this day thy birth-right.

And Esau said, Behold, I am at the point to die: and what profit shall this birth-right do to me?

And Jacob said, Swear to me this day; and he sware unto him: and he sold his birth-right unto Jacob.

Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birth-right.

And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech, king of the Philistines, unto Gerar.

And the LORD appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of:

Sojourn in this land, and I will be with thee, and will bless thee: for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father:

And



And I will make thy seed to multiply as the stars of heaven; and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed:

Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

And Isaac dwelt in Gerar:

Then Isaac sowed in that land; and received in the same year an hundred-fold: and the LORD blessed him.

And the man waxed great, and went forward, and grew until he became very great.

For he had possession of flocks, and possession of herds, and great store of servants: And the Philistines envied him,

For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

And Abimelech said unto Isaac, Go from us, for thou art much mightier than we.

And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

And Isaac digged again the wells of water which they had digged in the days of Abra-

ham his father ; for the Philistines had stopped them after the death of Abraham : and he called their names after the names by which his father had called them.

And Isaac's servants digged in the valley, and found there a well of springing water.

And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Eshek, because they strove with him.

And they digged another well, and strove for that also ; and he called the name of it Sitnah.

And he removed from thence, and digged another well, and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

And he went up from thence to Beer-sheba.

And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well. Then

Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you ?

And they said, We saw certainly that the LORD was with thee : and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee,

That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace : thou art now the blessed of the LORD.

And he made them a feast, and they did eat and drink.

And they rose up betimes in the morning, and sware one to another : and Isaac sent them away, and they departed from him in peace.

And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water.

And he called it Shebah : therefore the name of the city is Beer-sheba unto this day.

And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite :

Which were a grief of mind unto Isaac and to Rebekah.

#### ANNOTATIONS AND REFLECTIONS.

I told you, my dear, that in former days it was customary for the eldest son to be heir to his father's land, flocks, herds, servants, and other property ; and that the younger children usually went to settle in different places, after having received gifts to enable them to provide for themselves.

The right of inheritance was called the birth-right, as being first-born or eldest gave the title to it ; it was certainly a high mark of distinction, and the person who possessed it, must have derived great consequence from it ; besides, he might hope, that the desire of all nations, the promised SAVIOUR, would proceed from him ; therefore he certainly ought to have set a great value on such a noble privilege ; but you find, that Esau parted with it for the trifling consideration of a mess of pottage.

One would suppose, he could be in no actual danger of starving in his father's house, and that he might have procured food at an easier rate ; therefore it seems probable,

bable, that he took a particular fancy to Jacob's mess, and desired it out of gluttony, as thinking it nicer than any thing else in the house; but had he been really faint, and ready to die, he should have trusted in God to support and relieve him. Why Jacob took advantage of him we know not; for where so little is said, it is difficult to come to any certainty: we must only take care to avoid supposing that God ever does wrong, and assure ourselves, that it is not intended as an example for us to prefer our own interest to that of our brothers and sisters.

About a year after this, there was a famine in the land. The word famine, means a scarcity of provisions.

You know that corn is sown every year in the earth, and that we usually at the harvest, receive a considerable increase, which furnishes us with bread; but this increase depends entirely upon God, for He has the supreme command in all things. The earth which receives the grain is his; the water falling in gentle dews and showers, refresheth it, or poured in torrents from the sky, destroys it. The sun either sheds his enlivening beams to ripen the corn and fruits, or withdraws them as the ALMIGHTY directs; and the farmer's toil will be ineffectual, unless it pleases God to bless his labours. So gracious and merciful is our CREATOR, that he generally sends rain, and causeth his sun to shine; tho' sometimes, to awaken the world to a sense of its wickedness, he withholds his bounty, and the harvest fails. This occasions a great deal of distress, and were it to happen all over the world at the same time, the whole race of mankind must perish. It would affect you greatly, to read of the dreadful consequences

of



of famine! there have been instances of persons who have eat their dogs and horses, nay, each other, to satisfy the rage of hunger. Therefore, I beg you will always be thankful for your daily bread, because you are most certainly indebted for it to the ALMIGHTY; and were you possessed of the greatest riches, they would avail you nothing, if God withheld the usual bounties of his hand, the produce of the earth.

Without doubt the famine must have been great, that occasioned Isaac to remove; and he had suffered the fears, and perhaps some of the distresses, which are natural to such a situation: what comfort, then, did he receive from the goodness of God, who condescended to appear to him, and renew the promise he had made to Abraham!

I have told you before, that it is impossible to see the MAJESTY OF GOD; but I apprehend, that Isaac beheld that divine vision which evidenced the PRESENCE OF GOD; and which, the ALMIGHTY had taught mankind to consider as a revelation of HIMSELF; called in some parts of scripture, his WORD.

You find, that Isaac soon began to experience the goodness of the LORD; for when he sowed in the land, it produced an hundred times as much as he had put into the ground, and he soon became very rich: he was not, however, free from trouble, for the Philistines envied him, and endeavoured to distress him as much as possible, by stopping up the wells where he watered his cattle. This was a very unjust action, because Abraham had purchased them of a former king.

It was usual to give significant names to places, that they might remain as monuments of particular events:

thus

thus Isaac named one well Esek, which means Contention, on account of the disputes he had with the Philistines; another Sitnah, or Hatred, because of the malice with which they pursued him; and another Rehoboth, or Room, because he was delivered by it from the straits and difficulties he must have laboured under with such numbers of flocks and herds, and such a scarcity of water. He afterwards named this well Beer-sheba, or the well of the Oath; because it was the very well, which Abraham had dug and given that name to, on account of a solemn agreement he had made with the king of the country, concerning his right of possessing it.

You find, my dear, that GOD ALMIGHTY fulfilled his promise in respect to Isaac, for he blessed him with worldly prosperity, and gave him hopes that the promised SAVIOUR should proceed from him; and Isaac depended upon the performance of it, tho' he had only a distant prospect; and having but two sons, there was then little other reason for him to expect, that he should have a family sufficiently numerous to subdue thousands and ten thousands of people, who were in possession of that land which GOD gave to him as an inheritance. But nothing is impossible with the ALMIGHTY, and tho' we cannot with certainty foresee what will happen even the next minute, GOD perfectly knows every thing that is to come, as well as the present and the past.

## S E C T. XVI.

HISTORY OF ISAAC.  
JACOB SUPPLANTETH ESAU.

**A**ND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

And he said, Behold now I am old; I know not the day of my death.

Now therefore, take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison;

And make me savoury meat, such as I love, and bring it to me that I may eat: that my soul may bless thee before I die.

And Rebekah heard when Isaac spake to Esau his son: and Esau went to the field to hunt for venison, and to bring it.

And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

Bring me venifon and make me favoury meat, that I may eat, and blefs thee before the LORD, before my death.

Now therefore, my fon, obey my voice, according to that which I command thee;

Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them favoury meat for thy father, fuch as he loveth.

And thou fhalt bring it to thy father, that he may eat, and that he may blefs thee before his death.

And Jacob faid to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a fmoother man;

My father peradventure will feel me, and I fhall feem to him as a deceiver; and I fhall bring a curfe upon me, and not a bleffing.

And his mother faid unto him, Upon me be thy curfe, my fon: only obey my voice, and go fetch me them.

And he went and fetched, and brought them to his mother: and his mother made favoury meat, fuch as his father loved.

And Rebekah took goodly raiment of her eldeft fon Esau, which were with her in the  
house,

house, and put them upon Jacob her younger son.

And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

And she gave the savoury meat, and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, My father; and he said, Here am I; who art thou, my son?

And Jacob said unto his father, I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

And Isaac said unto his son, How is it that thou hast found it so quickly, my son? and he said, Because the LORD thy God brought it to me.

And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau, or not.

And Jacob went near unto Isaac his father, and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

And



And he discerned him not, because his hands weré hairy, as his brother Esau's hands: so he blessed him.

And he said, Art thou my very son Esau? and he said, I am.

And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee: and he brought it near to him, and he did eat: and he brought him wine, and he drank.

And his father Isaac said unto him, Come near now, and kiss me, my son.

And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field, which the LORD hath blessed.

Therefore GOD give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.

Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blessing thee.

And it came to pass as soon as Isaac had made an end of blessing Jacob, and Jacob was

was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

And he also had made savoury meat, and brought it unto his father; and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

And Isaac his father said unto him, Who art thou? and he said, I am thy son, thy first-born Esau.

And Isaac trembled very exceedingly, and he said, Who? where is he that hath taken venison, and brought it me; and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

And he said, Thy brother came with subtilty, and hath taken away thy blessing.

And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birth-right; and behold, now he hath taken away my blessing: and he said, Hast thou not reserved a blessing for me?

And

And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants, and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice and wept.

And Isaac his father answered, and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.

And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

And Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob.

And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau as touching thee

thee doth comfort himself, purposing to kill thee.

Now, therefore, my son, obey my voice, and arise, flee thou to Laban my brother, to Haran:

And tarry with him a few days, until thy brother's fury turn away;

Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send and fetch thee from thence: why should I be deprived also of you both in one day?

And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

And GOD ALMIGHTY bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people:

And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

And Isaac sent away Jacob, and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

And Esau seeing that the daughters of Canaan pleased not Isaac his father:

Then went Esau unto Ishmael, and took unto the wives which he had, Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.



## ANNOTATIONS AND REFLECTIONS.

It is necessary, my dear, to remind you of the prophecy I mentioned before, concerning ESAU and JACOB; That two different nations should proceed from them, and that the elder should serve the younger. You must be very careful to avoid supposing, that God acts with partiality towards particular persons, and that he obliges or inclines some to commit bad actions, and then rejects and punishes them for committing them; whilst others, who are guilty of great sins, are, notwithstanding, high in his favour, and distinguished by peculiar blessings. You are sensible, that you have a power of doing either good or evil; and are conscious, that one is right the other wrong; this liberty belongs to our nature, and was God to deprive mankind of it, and lay a restraint upon their free-will, they would be another sort of beings, and would have no use for their reason, but would become like meer machines, which can do nothing of themselves: when you are older, this matter may be more fully explained to you; but in the mean while, do not suffer yourself to think that God is either unjust or unkind to any of his creatures. The loss of his favour, the wicked bring on themselves; and every evil which he suffers good people to endure in this world, may be conducive to their everlasting happiness. I have often told you, that God knows all things, therefore must foresee what every person who comes into the world will do. As God made and governs all things, he certainly had a right to chuse what nation the SAVIOUR of mankind should proceed

proceed from, and who should, for that purpose, be separated and distinguished from the rest of the world. Those particular persons to whom the promises were made, were remarkable for their faith and piety, notwithstanding they were guilty of some great faults.

In the former section you read in what manner Esau had given up his birth-right, which as he had confirmed the bargain with an oath, (that is, sworn by the LORD to resign it to Jacob) he could not require again without committing a very great sin: he had likewise, contrary to an express command of GOD, married wives from amongst the idolatrous nations, which was another very wicked thing, because his children would be nearly related to those who were under the curse of GOD for their wickedness, and would most likely be influenced by their example to join in their wicked abominations. Therefore we need not wonder that the ALMIGHTY did not preserve him from the great misfortune of losing his father's blessing, which was indeed the blessing of GOD given by means of his father, who spake the words that the LORD revealed unto him, and foretold what should happen to the posterity of the son to whom he spake them; for it was customary from the time of Abraham, for the fathers of each family to call their children together, and inform them, as GOD directed, how and in what manner the blessing of Abraham was to descend amongst them. Isaac intended this peculiar favour for Esau, but it was not in his power to alter the purposes of GOD, who had determined in favour of Jacob and his posterity. The nation of the Jews, the descendants of Jacob, would, notwithstanding, have been the peculiar

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people, even if Rebekah had practised her artifices in favour of Esau, for GOD knew that Jacob would acknowledge no GOD but the GOD of his fathers Abraham and Isaac; and likewise knew that Esau would despise and forget him, and connect himself with the professed enemies of the ALMIGHTY.

Rebekah was greatly to blame in suffering her anxious solicitude for securing the blessing to her darling son, to lead her from the paths of sincerity and truth; and you may observe she was greatly punished for it by the tormenting fears that must fill her mind, lest his brother should put him to death, and the being deprived of his company; which she was obliged to submit to, in order to preserve his life. Had she been contented to rely on the promise which GOD had made concerning him, he might have continued with her in peace and safety. Jacob was very unwilling to join in the deceit, but he doubtless had a great respect and affection for his mother, and therefore was fearful of giving her offence; and he had no time to consider much about it, as she hurried him to do it immediately, lest his brother should return. He might think, perhaps, that he was only going to secure to himself what was his right, as Esau had transferred it to him: but after all that can be said in excuse for him, it must be acknowledged that he was guilty of a very great crime in taking advantage of his brother's absence, and the infirmity of his aged parent; and had the blessing been confined to his own person, would have deserved to lose it; nor did these faults remain unpunished, for he drew himself into great troubles and distresses. He raised the anger and hatred of his brother against him, and thereby endangered his own life.

life. He was obliged to leave his native home, forsake his ancient father, and banish himself from his indulgent mother, alone and unattended, left the companion of his flight should deliver him to his brother; he was even destitute of the common means of subsistence for any length of time, for he could not request his father to give him a younger son's portion, as Isaac supposed Jacob was taking the journey merely to get himself a wife: nor could he live like the heir in his brother's presence. It is true he was going to his mother's relations, but many misfortunes might befall him by the way, and it was probable that they would not receive him, nor give him a settlement amongst them. He had no flocks, nor herds, to begin the world with, nor do we read that he was skilled like Ishmael in the use of the bow and arrow.

Isaac you find repeated the blessing to him at his departure, by which we may learn that he fully understood the purposes of the ALMIGHTY, and acquiesced in the preference given to his youngest son. Esau repented when it was too late, and there is reason to suppose he had trouble enough to keep peace amongst his wives and their different families; he was, however, blessed with worldly prosperity, and never became a servant to Jacob, though his descendants the Edomites were in subjection to the Jews for a great number of years, as you will read afterwards, so that the prophecy evidently related to them.

You may learn from this history, my dear, that the best of men committed sins and offended God. You find, likewise, that he graciously pardoned them, and continued his favour to them; which should keep us

from despairing of his mercy towards ourselves, when we feel our infirmities and reflect on our sins; but we must not persist in the practice of any kind of wickedness, presuming on the forgiveness of God, because he will pardon none but those who endeavour to live agreeably to his will, who sincerely acknowledge their dependence on him, and faithfully trust in his promises; which Abraham, Isaac, and Jacob did, though they were not entirely free from faults. It was very gracious in the ALMIGHTY to shew us that they were imperfect, as we might otherwise suppose them to have been of a superior nature to us, which might have discouraged us from attempting to follow the example of their faith and obedience.



## S E C T. XVII.

## HISTORY OF JACOB.

HIS DREAM—HIRES HIMSELF TO LABAN, &amp;c.

**A**ND Jacob went out from Beer-sheba, and went toward Haran.

And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

And he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending, and descending on it.

And behold the LORD stood above it, and said, I am the LORD GOD of Abraham thy father, and the GOD of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north,

and to the south: and in thee, and in thy seed shall all the families of the earth be blessed.

And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.

And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on;

So

So that I come again to my father's house in peace: then shall the LORD be my God.

And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.

Then Jacob went on his journey, and came into the land of the people of the east.

And he looked, and behold, a well in the field, and lo, there were three flocks of sheep lying by it: for out of that well they watered the flocks: and a great stone was upon the well's mouth.

And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

And Jacob said unto them, My brethren, whence be ye? and they said, Of Haran are we.

And he said unto them, Know ye Laban the son of Nahor? and they said, We know him.

And he said unto them, Is he well? and they said, He is well: and behold, Rachel his daughter cometh with the sheep.

And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together; water ye the sheep, and go and feed them.

And they said, We cannot until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

And it came to pass when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother; that Jacob went near, and rolled the stone from the well's mouth; and watered the flock of Laban his mother's brother.

And Jacob kissed Rachel, and lifted up his voice and wept.

And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.

And

And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him and kissed him, and brought him to his house, and he told Laban all these things.

And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me what shall thy wages be?

And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

Leah was tender-eyed: but Rachel was beautiful, and well-favoured.

And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.



And Jacob said unto Laban, Give me my wife for my days are fulfilled.

And Laban gathered together all the men of the place, and made a feast.

And it came to pass in the evening, that he took Leah his daughter, and brought her unto him.

And Jacob said unto him, What is this thou hast done unto me? did I not serve thee for Rachel? wherefore then hast thou beguiled me?

And Laban said, It must not be so done in our country, to give the younger before the first-born.

Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

And Jacob did so, and he gave him Rachel his daughter.

And he loved Rachel more than Leah, and served with him yet seven other years.

And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

Give me my wives and my children, for whom I have served thee, and let me go:

for thou knowest my service which I have done thee.

And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry : for I have learned by experience, that the LORD hath blessed me for thy sake.

And he said, Appoint me thy wages, and I will give it.

And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

For it was little which thou hadst before I came, and it is now increased unto a multitude ; and the LORD hath blessed thee since my coming : and now when shall I provide for mine own house also ?

And he said, What shall I give thee ? and Jacob said, Thou shalt not give me any thing : if thou wilt do this thing for me, I will again feed and keep thy flock :

I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats : and of such shall be my hire.

So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted amongst the goats, and brown amongst the sheep, that shall be accounted stolen with me.

And Laban said, Behold, I would it might be according to thy word.

And he removed that day the he-goats that were ring-straked, and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hands of his sons.

And he set three days journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels and asses.

And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory.

And Jacob beheld the countenance of Laban, and behold it was not toward him as before.

And

And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

And Jacob sent and called Rachel and Leah to the field unto his flock.

And said unto them, I see your father's countenance that it is not toward me as before: but the GOD of my father hath been with me.

And ye know that with all my power I have served your father;

And your father hath deceived me, and changed my wages ten times; but GOD suffered him not to hurt me.

If he said thus, The speckled shall be thy wages: then all the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked.

Thus GOD hath taken away the cattle of your father, and given them to me.

And it came to pass, that I lifted up mine eyes, and behold, the angel of the LORD spake unto me in a dream, saying, Jacob: and I said, Here am I: and he said, I have seen all that Laban doeth unto thee.

I am

I am the GOD of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

And Rachel and Leah answered, and said unto him, Is there yet any portion or inheritance for us in our father's house?

Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

For all the riches which GOD hath taken from our father, that is our's, and our children's: now then whatsoever GOD hath said unto thee, do.

Then Jacob rose up, and set his son's and his wives upon camels.

And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Isaac his father in the land of Canaan.

ANNO-



## ANNOTATIONS AND REFLECTIONS.

Though it is not mentioned, my dear, in the portion of scripture you have been reading, yet I think there is great reason to suppose that Jacob humbled himself before God, and expressed his thankfulness for the blessing he had received, acknowledged his unworthiness, and professed a resolution to avoid any wicked actions for the future. He then laid himself on the cold ground, with only a stone for his pillow, but what a delightful sleep had he on this humble bed!

The ALMIGHTY vouchsafed to reveal himself to him as he had formerly done to Abraham and Isaac, and assured him, that "in his seed all the families of the earth should be blessed." God likewise condescended to promise him personal protection, and made a covenant with him, that "he would be with him whithersoever he went, and bring him again into that land." Jacob was well convinced that this was no common dream, for he had beheld such glorious scenes, that he fancied himself at the gate of heaven; and you find he was struck with awe and reverence, and was at the same time full of joy and faith, for he eagerly hastened to accept the covenant, set up the stone which had been his pillow, poured oil on it (this was a ceremony used in dedicating any thing to religious uses) and then made a solemn vow that the LORD should be his God, and that at his return he would worship him at that place, and dedicate to him a tenth part of whatsoever he should then possess. What Jacob particularly meant by this  
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we are not told, but it is likely that he intended to devote a tenth part of his substance to sacrifices and acts of charity; for God receives what is given to the poor for his sake, as given to himself. After Jacob had performed this act of devotion, he named the place Beth-el, which signifies, The house of God, and the stone was a monument of the awful event; for as God permitted Jacob to consecrate it, he doubtless prevented its being taken away, that it might remain to put Jacob in mind of his vow, and likewise keep up the remembrance of it amongst his descendants.

Animated and enlivened by the divine vision, Jacob must have been greatly encouraged to pursue his journey; he now knew that he was under the peculiar protection of Providence, and certainly felt the most pleasing emotions when he beheld Rachel, and afterwards met with such an agreeable reception in her father's house. His fears of want were now at an end, but he was notwithstanding to experience many trials. At first you find Laban treated him with great kindness, but when Jacob expected to receive the reward of his industry and fidelity, he imposed upon him, and insisted on his marrying his elder daughter, and so secured his services for seven years longer, as he knew he would not desert his beloved Rachel.

This was a very unjust action; but what could Jacob do to help himself? he had no friend but God, and it was his divine pleasure to permit him to be tried in this manner, for many wise and good purposes. Besides, the time was not yet come, when he should return into the land of Canaan: you find however that he grew very rich, as the cattle which were given him for the trouble

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he had with those of Laban, increased greatly; so that Laban and his sons began to be very envious, which made his situation extremely uncomfortable to him and his family: he therefore, with the concurrence of his wives, after twenty years abode in that country, determined to withdraw himself, and to return to his aged father without the knowledge of Laban, whose consent he knew he should not obtain, because his affairs had prospered so much under Jacob's hands, that he would be solicitous and urgent to detain him.

## SECT.

## S E C T. XVIII.

## HISTORY OF JACOB CONTINUED.

PURSUED BY LABAN—MAKES A COVENANT  
WITH HIM.—INTERVIEW WITH ESAU.

**A**ND Laban went to shear his sheep: and Rachel had stolen the images that were her father's.

And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

So he fled with all that he had, and he rose up, and passed over the river, and set his face toward the mount Gilead.

And it was told Laban on the third day that Jacob was fled.

And he took his brethren with him, and pursued after him seven day's journey; and they overtook him in the mount Gilead.

And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and

Laban

Laban with his brethren pitched in the mount of Gilead.

And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters as captives taken with the sword?

Wherefore didst thou flee away secretly, and steal away from me? and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing.

It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

And now though thou wouldest needs be gone, because thou sore longedst after thy father's house; yet wherefore hast thou stolen my gods?

And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

With



With whomsoever thou findest thy gods, let him not live : before our brethren discern thou what is thine with me, and take it to thee : for Jacob knew not that Rachel had stolen them.

And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants tents ; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.

Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them : and Laban searched all the tent, but found them not.

And Jacob was wroth, and chode with Laban : and Jacob answered, and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me :

Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

These twenty years have I been with thee ; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

That

That which was torn of beasts, I brought not unto thee: I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

Thus I was, in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

Except the God of my father, the God of Abraham, and the fear of Isaac had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction, and the labour of my hands, and rebuked thee yesternight.

And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?

Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

And

And Jacob took a stone, and set it up for a pillar.

And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap; and they did eat there upon the heap.

And Laban called it Jegar-sahadutha: but Jacob called it Galeed.

And Laban said, This heap is a witness between me and thee this day; therefore was the name of it called Galeed:

And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters, no man is with us; See, God is witness betwixt me and thee.

And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee.

This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

The GOD of Abraham and the GOD of Nahor, the GOD of their father, judge betwixt

twixt us. And Jacob sware by the fear of his father Isaac.

Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

And Jacob went on his way, and the angels of God met him.

And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom.

And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now.

And I have oxen and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.

And

And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

Then Jacob was greatly afraid, and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels into two bands;

And said, If Esau come to the one company and smite it, then the other company which is left shall escape.

And Jacob said, O GOD of my father Abraham, and GOD of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan, and now I am become two bands.

Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

And thou saidst, I will surely do thee good, and make thy seed as the sand of the



sea, which cannot be numbered for multitude.

And he lodged there that same night, and took of that which came to his hand, a present for Esau his brother ;

Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams.

Thirty milch camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foles.

And he delivered them into the hand of his servants, every drove by themselves ; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou ? and whither goest thou ? and whose are these before thee ?

Then thou shalt say, They be thy servant Jacob's ; it is a present sent unto my lord Esau : and behold also he is behind us.

And so commanded he the second and the third, and all that followed the droves, saying, On this manner shall you speak unto Esau when you find him.

And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

So went the present over before him: and himself lodged that night in the company.

And he rose up that night, and took his two wives, and his two women servants, and his eleven sons, and passed over the ford Jabbok.

And he took them, and sent them over the brook, and sent over that he had.

And Jacob was left alone: and there wrestled a man with him until the breaking of the day.

And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

And he said, Let me go, for the day breaketh: and he said, I will not let thee go, except thou blest me.

And he said unto him, What is thy name? and he said, Jacob.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou

thou power with God and with men, and  
 hast prevailed.

And Jacob asked him and said, Tell me,  
 I pray thee, thy name: and he said, where-  
 fore is it, that thou dost ask after my name?  
 and he blessed him there.

And Jacob called the name of the place,  
 Peniel: for I have seen God face to face,  
 and my life is preserved.

And as he passed over Penuel, the sun  
 rose upon him, and he halted upon his thigh.

Therefore the children of Israel eat not of  
 the sinew which shrank, which is upon the  
 hollow of the thigh, unto this day; because  
 he touched the hollow of Jacob's thigh in  
 the sinew that shrank.

And Jacob lifted up his eyes, and looked,  
 and behold, Esau came, and with him four  
 hundred men. And he divided the children  
 unto Leah, and unto Rachel, and unto the  
 two hand-maids.

And he put the hand-maids and their  
 children foremost, and Leah and her chil-  
 dren after, and Rachel and Joseph hindermost,

And he passed over before them, and  
 bowed himself to the ground seven times,  
 until he came near to his brother.

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

And he lift up his eyes, and saw the women, and the children, and said, Who are those with thee? and he said, The children which God hath graciously given thy servant.

Then the hand-maidens came near, they and their children, and they bowed themselves.

And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

And he said, What meanest thou by all this drove which I met? and he said, These are to find grace in the sight of my lord.

And Esau said, I have enough: my brother, keep that thou hast unto thyself.

And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

Take, I pray thee, my blessing that is brought to thee; because God hath dealt

graciously with me, and because I have enough: and he urged him, and he took it.

And he said, Let us take our journey, and let us go, and I will go before thee.

And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me, and if men should over-drive them one day, all the flock will die.

Let my lord, I pray thee, pass over before his servant: and I will lead on softly according as the cattle that goeth before me, and the children be able to endure: until I come unto my lord unto Seir.

And Esau said, Let me now leave with thee some of the folk that are with me: and he said, What needeth it? let me find grace in the sight of my lord.

So Esau returned that day on his way unto Seir.

And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan,



when he came from Padan-aram : and pitched his tent before the city.

And he bought a parcel of a field where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

And he erected there an altar, and called it El-elohe-israel.

#### ANNOTATIONS AND REFLECTIONS.

When Laban understood that Jacob was fled, he was certainly enraged to a very great degree ; for you find, that he got his family together and pursued him, with purposes of revenge ; and had he been permitted to put them in execution, Jacob would not have been able to resist them. However, he had more than armies of his side ; for the LORD OF HOSTS comforted him ; GOD was his succour. The ALMIGHTY performed his promise, that he would be with him whithersoever he went, and by a divine dream, changed the heart of Laban, and forbid him to molest him. Under the influence of this holy vision, Laban overtook him ; and instead of the violence he first intended, only reproached him for going away in so secret a manner, and for robbing him of his household gods. What was Rachel's motive for taking them, we are not informed ; perhaps, it was to prevent her father's worshipping them ; she was, however, fearful of owning the action, and as Jacob was not privy to it, he was greatly

greatly hurt, on finding Laban entertained such suspicions; and complained of his injustice, in treating him so ill after all his faithful services.

Laban seems to have melted with love and tenderness towards his children and grandchildren, and therefore made a covenant or agreement with Jacob, as you have read; which reconciled all differences between them, and they took an affectionate leave of each other, after they had joined in a solemn sacrifice to God. What relates to Jacob's wrestling with an angel, I own to you, my dear, I am at a loss to explain; if it was even a created being, one of God's messengers, that appeared in the form of man by the divine command, we certainly cannot suppose that Jacob, whose nature was so inferior, had really strength to prevail in such a contest; much less can we imagine, he could do so against God himself: therefore, I think we may suppose, that the ALMIGHTY ordered this wonderful event as a token to him, that fervent devotion should be effectual to obtain a blessing; for you read a little before, that Jacob, who was under great apprehension of mind in respect to his brother Esau, prayed most earnestly to God to deliver him from the imminent danger that threatened him. After he had sent a present, in order to conciliate his brother's affection, and conducted his family safe over the brook, he remained alone; most likely retiring, in order to renew his devotions: the ALMIGHTY, therefore, pleased with his faith, and humble trust in his providence, assured him by this means, that he would strengthen him, and that no one should frustrate the pious desire of his heart.

The manner in which Jacob behaved himself on this occasion, certainly was pleasing to God; and he convinced him, that what had passed was an act of almighty power and providence; for Jacob acknowledged the DIVINE PRESENCE, and that it was by God's goodness his life was preserved: as a reward to him, his name was changed to ISRAEL, which means a Prince with God. But I would not have you dwell any longer at present on this intricate subject; tho' I think, hard as it is to understand, this useful lesson may be learned from it, that we should not suffer any thing to discourage us from praying for God's blessing on the discharge of our duty; as we may assure ourselves, he will at length grant it, tho' it may seem good to his infinite wisdom, to expose us to a variety of difficult situations. When Jacob had fixed his tents in the land of Canaan, he built an altar, and called the place by a name which signifies the God of Israel.

The piety of this good patriarch never forsook him, for all his successes he imputed to the mercy of God; he bore with resignation and humility every afflicting event; and on all occasions, performed those acts of devotion, by which it was usual to express the religious purposes of the heart.

How carefully ought we to imitate his example, for we are equally indebted to the ALMIGHTY for our lives, and all that we possess,

## S E C T. XIX.

## HISTORY OF JACOB CONTINUED.

GOD APPEARETH.—JACOB'S NAME CHANGED TO ISRAEL.—DEATH OF RACHEL AND ISAAC.

**A**ND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee, when thou fleddest from the face of Esau thy brother.

Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

And they gave unto Jacob all the strange gods which were in their hand, and all their ear-rings, which were in their ears: and Jacob hid them under the oak that was by Shechem.

And they journeyed: and the terror of God was upon the cities that were round

about them; and they did not pursue after the sons of Jacob.

So Jacob came to Luz which is in the land of Canaan (that is Beth-el) he and all the people that were with him.

And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

But Deborah, Rebekah's nurse died, and she was buried beneath Bethel, under an oak; and the name of it was called Allonbachuth.

And God appeared unto Jacob again when he came out of Padan-aram; and blessed him.

And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.

And God said unto him, I am GOD ALMIGHTY; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.

And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.



And God went up from him in the place where he talked with him.

And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon.

And they journeyed from Bethel, and Rachel died, and was buried in the way to Ephrath, which is Bethlehem.

And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

And Israel journeyed, and spread his tent beyond the tower of Eder.

And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah (which is Hebron) where Abraham and Isaac sojourned.

And the days of Isaac were an hundred and fourscore years.

And Isaac gave up the ghost and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

Now the sons of Jacob were twelve, Reuben, Simeon, Levi, Judah, Issachar, Zebulun,

lun, Dan, Naphtali, Gad, Asher, Joseph, Benjamin, and his daughter's name was Dinah.

### ANNOTATIONS AND REFLECTIONS.

You have now, my dear, read that Jacob by God's blessing came back to his father's house in safety. With his staff only he passed over the river Jordan, in his way to Padan-aram; and when he returned to it again, he had a numerous family, and abundance of riches! No wonder that he prepared for a most solemn sacrifice at the place where he made his vow, especially as the LORD commanded him to repair thither,

It would have been very wrong for his family to have kept in their possession any images, because some amongst them who had in their youth been accustomed to worship them, might have done so again: besides, as the pillar which Jacob had set up was to be considered as the house of God, that is to say, a church, or place of public worship, it would have been a great sin to carry idols there, as they were an abomination to the LORD; for this reason Jacob buried them secretly, that they might never be found, and with them the ear-rings and other ornaments with which they were adorned. It is not possible for us to conceive what transports of joy and gratitude must fill the heart of Jacob, when he found himself once more in his native land, reconciled to his brother, and blessed with abundance, advancing towards his dear father's house with a numerous family, from whom he might reasonably hope a great multitude of people would in a few years proceed!

God

God you find, had graciously accepted his offering, and renewed his covenant with him at Beth-el, so that his happiness was compleat. But he soon met with a severe stroke, for his dear wife Rachel was taken from him, and he had met with an affecting loss a little before in an old useful domestic. These misfortunes served to exercise his patience, and prove his resignation to the divine will; and to shew him that he was in a state of mortality, and therefore must not expect uninterrupted felicity. Good people are intended for a better world than this, and therefore must not repine at the disappointments and distresses they meet with here, nor suppose that they have lost the favour of God because he suffers them to be afflicted, for you find his most faithful servants met with the greatest trials. A good father will not suffer his child to follow his own inclination in every particular, but restrains him when he sees him running into dangers and vice. In this manner the ALMIGHTY acts towards his children; he vouchsafes to encourage them with promises of reward, and when they are too confident of their own strength, or too much attached to the things of this world, he corrects them, to make them sensible of their mortal state, and to bring them back to their duty.

Isaac without doubt must feel great joy at the return of his son, and acknowledge the goodness of God in the great increase of his family.

How great, wonderful, and powerful is the God of Abraham, Isaac, and Jacob! How mindful of his promises! Let the remembrance of what you have lately read, excite you to the utmost love and veneration towards him. Though God has not vouchsafed to make  
his

his PRESENCE visible to us, as he did to the patriarchs, yet he has bestowed as great benefits upon us: the ALMIGHTY provides for, and protects us all; and has given us the promise of a heavenly Canaan, a world of everlasting happiness, if we will perform the covenant he has made: but I must, before I explain this new covenant, shew you the completion of the old one.

S E C T.

## S E C T. XX.

THE HISTORY OF JACOB CONTINUED;  
WITH THE BEGINNING OF THE HISTORY  
OF JOSEPH AND HIS BRETHREN.

AND Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country, from the face of his brother Jacob.

For their riches were more than that they might dwell together: and the land wherein they were strangers, could not bear them, because of their cattle.

Thus dwelt Esau in mount Seir: Esau is Edom.

And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

These are the generations of Jacob; Joseph being seventeen years old, was feeding the flock with his brethren, and the lad was with



with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours.

And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

And he said unto them, Hear, I pray you, this dream which I have dreamed:

For behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf.

And his brethren said unto him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more for his dreams and for his words.

And

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and behold, the sun and the moon, and the eleven stars made obeisance to me.

And he told it to his father and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? shall I and thy mother and thy brethren indeed come to bow down ourselves to thee, to the earth?

And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem.

And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said unto him, Here am I.

And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

And a certain man found him, and behold, he was wandering in the field: and the man asked him, saying, What seekest thou?

And

And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks?

And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

And they said one to another, Behold, this dreamer cometh.

Come now therefore, and let us slay him, and cast him into some pit, and we will say, some evil beast hath devoured him: and we shall see what will become of his dreams.

And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

And it came to pass when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him:

And

And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

And they sat down to eat bread; and they lift up their eyes and looked, and behold a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm, and myrrh, going to carry it down to Egypt.

And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, and our flesh: and his brethren were content.

Then there passed by Midianites merchantmen: and they drew and lift up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

And Reuben returned unto the pit; and behold Joseph was not in the pit: and he rent his clothes.

And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

And

And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no?

And he knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces.

And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

And all his sons and all his daughters rose up to comfort him: but he refused to be comforted; and he said, For I will go down into the grave unto my son, mourning: thus his father wept for him.

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

#### ANNOTATIONS AND REFLECTIONS.

You have now, my dear, begun the history of Joseph, one of the most interesting relations which the Old Testament contains. Had Jacob been less fond of Joseph, he would not have been so exposed to the  
envy



envy of his brothers ; but Jacob had a particular affection for him, as he was one of the sons of his dear wife Rachel, and a child of uncommon understanding ; his other children were able to provide for themselves, and not much at home with him. They had, indeed, another cause of envy, for ~~it~~ had pleased God to favour him with two remarkable dreams ; which seemed to intimate, that the ALMIGHTY would distinguish him with peculiar favour, and exalt him above his brethren. But if they had even supposed he invented the dreams, it would have been unjust to punish him in that barbarous manner ; and if they thought him really inspired by God, it was impious to the last degree, to attempt to frustrate the purposes of the ALMIGHTY. How could they be so hard-hearted as to intend the death of their brother, and at last, to sell him for a slave ? when they knew that it was exposing him to the severest distresses, and depriving their good father of the greatest comfort of his old age ; but, as I have told you often, no one knows what sins they may commit, who indulge an envious disposition.

Rending of clothes, was an antient way of expressing either grief for calamity, or sorrow for sin.

## S E C T. XXI.

## HISTORY OF JOSEPH CONTINUED.

SOLD TO POTIPHAR.—CAST INTO PRISON.—INTERPRETS THE BUTLER AND BAKER'S DREAMS.

AND Joseph was brought down to Egypt: and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, which had brought him down thither.

And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake: and the

the blessing of the LORD was upon all that he had, in the house, and in the field.

And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat: and Joseph was a goodly person, and well-favoured. [*And it came to pass that his master's wife accused him falsely of a great crime.*]

And when his master heard the words of his wife which she spake unto him, his wrath was kindled.

And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison: and whatsoever they did there, he was the doer of it.

The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him: and that which he did, the LORD made it to prosper.

And

And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

And the captain of the guard charged Joseph with them, and he served them, and they continued a season in ward.

And they dreamed a dream, both of them, each man his dream in one night, each man according to the interpretation of his dream: the butler and the baker of the king of Egypt, which were bound in the prison.

And Joseph came in unto them in the morning, and looked upon them, and behold they were sad.

And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day?

And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations

pretations belong to God? tell me them I pray you.

And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a vine was before me;

And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes.

And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

And Joseph said unto him, This is the interpretation of it: the three branches are three days:

Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house.

For indeed I was stolen away out of the land of the Hebrews: and here also have I



done nothing that they should put me into the dungeon.

When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and behold I had three white baskets on my head.

And in the uppermost basket there was of all manner of bake meats for Pharaoh; and the birds did eat them out of the basket upon my head:

And Joseph answered and said, This is the interpretation thereof: the three baskets are three days:

Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee.

And it came to pass the third day, which was Pharaoh's birth-day, that he made a feast unto all his servants: and he lifted up the head of the chief butler, and of the chief baker among his servants.

And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

But he hanged the chief baker: as Joseph had interpreted to them.

Yet

Yet did not the chief butler remember Joseph, but forgot him.

### ANNOTATIONS AND REFLECTIONS.

You see, my dear, that GOD ALMIGHTY took compassion on the innocent Joseph, and prevented his being sold to a cruel master; for Potiphar used him with great kindness, and soon discovered that the youth was deserving of his confidence. It was pity he did not afterwards suffer Joseph to justify himself; but we cannot wonder much that he should believe his own wife, because there are so many deceitful characters in the world, and without doubt she accused Joseph of very great crimes.

As he was sent to prison on a false accusation, the ALMIGHTY still continued to protect him; for he filled the heart of the keeper of the prison with benevolence towards him, and he made his situation as comfortable as possible.

The dreams which the butler and baker had, were certainly from GOD; but this kind of revelation has long ceased, and therefore we are not now to pay any attention to dreams. They usually consist of a jumble of ideas without meaning, but serve to shew, that there is something within us of a nature different from the body; for whilst that is inactive, and lies in a state greatly resembling death, the soul expatiates in a world of its own, has as it were a taste of immortality, travels in an instant to unknown distant regions, and seems to perform many actions impossible for bodily strength or activity to effect.

You may assure yourself that those dreams which were inspired by God to answer particular purposes of his Providence, were evidently distinguished by the dreamers of them, from the common ramblings of the mind in sleep. Joseph had no power of himself to interpret dreams; in general, the explanation of those which are recorded was given him by God who sent them, and was an instance of his kindness to the innocent youth, as it proved the means of his exaltation from the miseries of a prison, to great power and grandeur.

## S E C T. XXII.

## HISTORY OF JOSEPH CONTINUED.

INTERPRETS PHARAOH'S DREAM.—PROMOTION  
AND MARRIAGE.—FAMINE IN EGYPT.

**A**ND it came to pass at the end of two full years, that Pharaoh dreamed, and behold, he stood by the river.

And behold, there came up out of the river seven well-favoured kine, and fat-fleshed; and they fed in a meadow.

And behold, seven other kine came up after them, out of the river, ill-favoured, and lean-fleshed; and stood by the other kine, upon the brink of the river.

And the ill-favoured and lean-fleshed kine, did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time: and behold, seven ears of corn came up upon one stalk, rank and good.

And behold, seven thin ears and blasted with the east wind sprung up after them.

And the seven thin ears devoured the seven rank and full ears: and Pharaoh awoke, and behold, it was a dream.

And it came to pass in the morning, that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise-men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day.

Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me, and the chief baker.

And we dreamed a dream in one night, I and he, we dreamed each man according to the interpretation of his dream.

And there was there with us a young man, an Hebrew, servant to the captain of the guard: and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

And it came to pass, as he interpreted to us, so it was: me he restored unto my office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon;



geon; and he shaved himself, and changed his raiment, and came in unto Pharaoh.

And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, It is not in me; God shall give Pharaoh an answer of peace.

And Pharaoh said unto Joseph, In my dream, behold I stood upon the bank of the river.

And behold, there came up out of the river, seven kine, fat-fleshed and well-favoured; and they fed in a meadow.

And behold, seven other kine came up after them, poor and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness.

And the lean and the ill-favoured kine did eat up the first seven fat kine.

And when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured, as at the beginning. So I awoke.

And I saw in my dream, and behold, seven ears came up in one stalk, full and good.

And behold, seven ears, withered, thin and blasted with the east-wind, sprung up after them.

And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it unto me.

And Joseph said unto Pharaoh, the dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

The seven good kine are seven years; and the seven good ears are seven years; the dream is one.

And the seven thin and ill-favoured kine that came up after them, are seven years: and the seven empty ears blasted with the east-wind, shall be seven years of famine.

This is the thing which I have spoken unto Pharaoh. What God is about to do, he sheweth unto Pharaoh.

Behold, there come seven years of great plenty throughout all the land of Egypt.

And there shall arise after them seven years of famine; and all the plenty shall be forgotten

forgotten in the land of Egypt: and the famine shall consume the land.

And the plenty shall not be known in the land, by reason of that famine following: for it shall be very grievous.

And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plentiful years.

And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is ?

And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art :

Thou shalt be over my house, and according unto thy word shall all my people be ruled ; only in the throne will I be greater than thou.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck.

And he made him to ride in the second chariot which he had ; and they cried before him, Bow the knee ; and he made him ruler over all the land of Egypt.

And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

And Pharaoh called Joseph's name Zaphnath-paaneah : and he gave him to wife Asenath

Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt: and Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

And in the seven plenteous years the earth brought forth by handfuls.

And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field which was round about every city laid he up in the same.

And Joseph gathered corn as the sand of the sea, very much, until he left numbering: for it was without number.

And unto Joseph were born two sons before the years of famine came: which Asenath the daughter of Poti-pherah priest of On, bare unto him.

And Joseph called the name of the first-born Manasseh: for God, said he, hath made me forget all my toil, and all my father's house.



And the name of the second called he Ephraim: for God hath caused me to be fruitful in the land of my affliction.

And the seven years of plenteousness that was in the land of Egypt were ended.

And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

And the famine was over all the face of the earth: and Joseph opened all the store-houses, and sold unto the Egyptians: and the famine waxed sore in the land of Egypt.

And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

#### ANNOTATIONS AND REFLECTIONS.

In the history which you have just been reading, my dear, you may find sufficient reason to adore the SUPREME BEING, as it furnishes us with such amazing instances of his wisdom, power, and goodness. What a terrible situation would the inhabitants of Egypt and the

the adjacent countries have been in, but that it pleased God to make known his purposes, and by means of his chosen servant, to point out a method to save those nations from the dire effects of famine.

How graciously indulgent was this most benevolent of Beings, to ordain, that abundance should come before scarcity; and to give the Egyptians timely notice, that they might not lavishly waste the plenty they were blessed with, but carefully preserve the surplus to supply their future wants! for it is most likely to suppose, that they would have been apt to depend on a continuance of their prosperous state, had they not been favoured with this heavenly warning.

The magicians whom Pharaoh consulted, were learned persons who had great skill in astronomy, which, you know, is the science that relates to the motions of the sun, moon, and stars: the Egyptians had very particular use for this science, on account of the overflowing of the river Nile; a circumstance so wonderful, that I cannot help acquainting you with it. In Egypt it seldom rains, but instead of it, every year at a particular season, the river swells and overflows its banks; continues so to do for about 40 days, and then subsides; leaving behind a kind of mud, or slime, which enriches the earth to such a degree, that it becomes immediately fit for vegetation; and little labour is required from the husbandman, to produce a plentiful harvest: in some years the inundation (as the overflowing of the river is called) is not sufficient, which occasions great scarcity, because the natural soil of Egypt is very sandy.

In the early ages of the world, before mankind had had much experience, or writing was invented, there were many particulars necessary to be known,

in

in order to ascertain the season at which they should cultivate the earth. It was very material in Egypt, to be prepared for the inundation, an event of the utmost importance to them; and it is supposed, that this led them to observe the motions of the stars; that they might know how the year passed by the appearance of the heavens; as they discovered, that the stars succeeded in regular rotation. There is one very bright star, called by us the Dog-star, which appeared early in the morning just before the time of the inundation; and there were a variety of other circumstances in the motions of the celestial bodies, that required particular attention; which, in all probability, occasioned the Egyptians to appoint a set of persons, called magicians, whose business it was to study the stars, and so enable themselves to inform the unlearned when they might expect the inundation. Those persons who were unacquainted with the science of astronomy, must certainly entertain a very high opinion of these magicians; and finding that they could give them such important information, began to suppose them capable of foretelling future events, and working miracles; without doubt, they were the most learned men in the kingdom; and therefore, we need not wonder that Pharaoh had recourse to them, when his mind was so greatly disturbed by the very extraordinary dreams he had had; and you read, that they endeavoured, but in vain, to interpret them. Joseph, when summoned to the royal presence, frankly acknowledged his own inability to explain them, but assisted and commanded by God, he gave the king perfect satisfaction, and you know the event. What a wonderful change was there in Joseph's condition! from  
bein

being confined in a doleful prison, which must have been very uncomfortable, notwithstanding the kindness of the keeper; he was clothed in magnificent apparel, rode in a sumptuous chariot, and had royal honours paid to him; was married to a lady of exalted rank, and had but one superior in the whole kingdom; but above all, he was invested with an employment delightful to a benevolent mind, that of providing for the necessities of his fellow-creatures. You find, that he executed the important trust confided to him, with credit to himself, and satisfaction to the king and people; for he was carested, honoured, and respected. Joseph, I think, appears in every state of life, to have conducted himself with humility, patience, and a religious conscientiousness, which attracted the favour of the ALMIGHTY; and as he was eminent for piety, God chose to shew him to the world as an example of virtue rewarded.

## S E C T.

## S E C T. XXIII.

## HISTORY OF JOSEPH AND HIS BRETHREN.

**N**OW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

And he said, Behold, I have heard that there is corn in Egypt; get ye down thither, and buy for us from thence, that we may live, and not die.

And Joseph's ten brethren went down to buy corn in Egypt.

But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Left peradventure mischief befall him.

And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came and bowed down themselves before him, with their faces to the earth.

And



And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? and they said, From the land of Canaan, to buy food.

And Joseph knew his brethren, but they knew not him.

And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land you are come.

And they said unto him, Nay, my lord, but to buy food are thy servants come.

We are all one man's sons; we are true men, thy servants are no spies.

And he said unto them, Nay, but to see the nakedness of the land you are come.

And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies.

Hereby ye shall be proved; by the life of Pharaoh, ye shall not go forth hence, except your youngest brother come hither.

Send

Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you : or else, by the life of Pharaoh, surely ye are spies.

And he put them altogether into ward three days.

And Joseph said unto them the third day, This do, and live : for I fear God.

If ye be true men, let one of your brethren be bound in the house of your prison : go ye, carry corn for the famine of your houses :

But bring your youngest brother unto me : so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear : therefore is this distress come upon us.

And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child ; and ye would not hear ? therefore behold also, his blood is required.

And they knew not that Joseph understood them ; for he spake unto them by an interpreter.

And

And he turned himself about from them, and wept: and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack: and to give them provision for the way: and thus did he unto them.

And they laded their asses with the corn, and departed thence.

And as one of them opened his sack to give his ass provender in the inn, he espied his money: for behold it was in his sack's mouth.

And he said unto his brethren, My money is restored; and lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

And they came unto Jacob their father, unto the land of Canaan, and told him all that befel unto them, saying,

The man who is the lord of the land, spake roughly to us, and took us for spies of the country.

And we said unto him, We are true men; we are no spies.

We

We be twelve brethren, sons of our father: one is not, and the youngest is this day with our father in the land of Canaan.

And the man the lord of the country said unto us, Hereby shall I know that ye are true men: leave one of your brethren here with me, and take food for the famine of your households, and be gone:

And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men; so will I deliver you your brother, and ye shall traffic in the land.

And it came to pass as they emptied their sacks, that behold every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

And

And he said, My son shall not go down with you, for his brother is dead, and he is left alone : if mischief befall him by the way in the which ye go, then shall ye bring down my grey hairs with sorrow to the grave.

And the famine was sore in the land.

And it came to pass when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

If thou wilt send our brother with us, we will go down and buy thee food :

But if thou wilt not send him, we will not go down : for the man said unto us, Ye shall not see my face, except your brother be with you.

And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother ?

And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive ? have ye another brother ? and we told him according to the tenor  
of



of these words: could we certainly know that he would say, Bring your brother down?

And Judah said unto Israel his father, Send the lad with me, and we will arise and go: that we may live and not die, both we, and thou, and also our little ones:

I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.

For except we had lingered, surely now we had returned this second time.

And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds;

And take double money in your hand: and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight.

Take also your brother, and arise, go again unto the man:

And GOD ALMIGHTY give you mercy before the man, that he may send away your  
other

other brother, and Benjamin: If I be bereaved of my children, I am bereaved.

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready: for these men shall dine with me at noon.

And the man did as Joseph bade; and the man brought the men into Joseph's house.

And the men were afraid because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time, are we brought in: that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

And said, O sir, we came indeed down at the first time to buy food,

And it came to pass when we came to the inn, that we opened our sacks, and behold every man's money was in the mouth of his

sack, our money in full weight: and we have brought it again in our hand.

And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

And he said, Peace be to you, fear not: your God, and the God of your father hath given you treasure in your sacks: I had your money: and he brought Simeon out unto them.

And the man brought the men into Joseph's house, and gave them water, and they washed their feet: and he gave their asses provender.

And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

And they answered, Thy servant our father is in good health, he is yet alive: and they

they bowed down their heads, and made obeisance.

And he lift up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? and he said, God be gracious unto thee, my son.

And Joseph made haste, for his bowels did yearn upon his brother: and he sought where to weep: and he entered into his chamber, and wept there.

And he washed his face, and went out, and refrained himself, and said, Set on bread.

And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves; because the Egyptians might not eat bread with the Hebrews: for that is an abomination unto the Egyptians.

And they sat before him, the first-born according to his birth-right, and the youngest according to his youth: and the men marvelled one at another.

And he took and sent messes unto them from before him; but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth;

And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money: and he did according to the word that Joseph had spoken.

As soon as the morning was light, the men were sent away, they and their asses.

And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

Is not this it in which my lord drinketh? and whereby indeed he divineth? ye have done evil in so doing.

And he overtook them, and he spake unto them these same words.

And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing.

Behold, the money which we found in our sack's mouths, we brought again unto thee out of the land of Canaan: how then should



should we steal out of thy lord's house silver or gold?

With whom soever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

And he said, Now also let it be according unto your words: he with whom it is found shall be my servant: and ye shall be blameless.

Then they speedily took down every man his sack to the ground, and opened every man his sack.

And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; (for he was yet there) and they fell before him on the ground.

And Joseph said unto them, what deed is this that ye have done? wot ye not that such a man as I can certainly divine?

And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the

iniquity of thy servants : behold, we are my lord's servants, both we, and he also, with whom the cup is found.

And he said, God forbid that I should do so ; but the man in whose hand the cup is found, he shall be my servant ; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant ; for thou art even as Pharaoh.

My lord asked his servants, saying, Have ye a father, or a brother ?

And we said unto my lord, We have a father, an old man, and a child of his old age, a little one : and his brother is dead, and he alone is left of his mother, and his father loveth him.

And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

And we said unto my lord, The lad cannot leave his father : for if he should leave his father, his father would die.

And

And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

And our father said, Go again, and buy us a little food.

And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face except our youngest brother be with us.

And thy servant my father said unto us, Ye know that my wife bare me two sons:

And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

Now therefore when I come to thy servant my father, and the lad be not with us: (seeing that his life is bound up in the lad's life;)

It shall come to pass, when he seeth that the lad is not with us, that he will die; and thy servants shall bring down the gray hairs

of thy servant our father with sorrow to the grave.

For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever.

Now therefore I pray thee, let thy servant abide instead of the lad, a bond-man to my lord, and let the lad go up with his brethren.

For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Then Joseph could not refrain himself before all them that stood by him: and he cried, Cause every man to go out from me: and there stood no man with him, while Joseph made himself known unto his brethren.

And he wept aloud: and the Egyptians and the house of Pharaoh heard.

And Joseph said unto his brethren, I am Joseph; doth my father yet live? and his brethren could not answer him: for they were troubled at his presence.

And Joseph said unto his brethren, Come near to me, I pray you; and they came near:

near: and he said, I am Joseph your brother, whom ye sold into Egypt.

Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life.

For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earring nor harvest.

And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not.

And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast.



And there will I nourish thee: (for yet there are five years of famine;) lest thou and thy household, and all that thou hast come to poverty.

And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste, and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go get ye into the land of Canaan;

And take your father, and your households, and come unto me; and I will give you the good

good of the land of Egypt, and ye shall eat the fat of the land.

Now thou art commanded, this do ye; take you waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

Also regard not your stuff, for the good of all the land of Egypt is yours.

And the children of Israel did so: and Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way.

To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan, unto Jacob their father,

And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

And they told him all the words of Joseph, which he had said unto them: and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived.

And Israel said, It is enough; Joseph my son is yet alive; I will go and see him before I die.

#### ANNOTATIONS AND REFLECTIONS.

I do not wonder, my dear, that you are delighted with this affecting history, which is so charmingly related, that one can scarcely admire it sufficiently. As Joseph had been so unkindly treated by his brethren, he certainly was not to blame for being willing to satisfy himself, whether they were deserving of a return of his affection, before he made himself known to them. It was not in a spirit of revenge that he inflicted such hardships, for it is evident, that his heart was all the time full of tender affection and benevolent purposes towards them. It seemed unkind to deprive his poor father of his darling son, but the insisting on his brethren fetching Benjamin, was the only thing that could give him an opportunity of seeing whether they were inclined

inclined to treat a younger brother as they had formerly done him ; and he had the satisfaction of finding that they were sensible of the sin they had been guilty of, in respect to himself, and tenderly attached to Benjamin, as well as earnestly solicitous to ease the afflicted heart of their venerable parent, by returning his darling child in safety to his embraces. Without doubt, Jacob must suffer the utmost anxiety till he beheld them again ; but God, who permitted the trial, supported him under it, and you find how his patience and resignation were rewarded. You are not to suppose that Joseph practised magical art, or could really find out whatever he desired to know ; but from his having by God's assistance interpreted Pharaoh's dreams, he was doubtless regarded by the Egyptians as a person always under the influence of divine inspiration ; and there was no harm in his suffering his brethren to imagine the same, as it made them ready to discover their true disposition to him : for the same purpose it was, that he returned their money, that they might suppose there was something supernatural in the whole transaction, and thereby awaken their consciences, and render them worthy of the reconciliation which he longed to compleat. Had the trial proved that they were as wickedly inclined as formerly, though his own compassionate nature would have led him to relieve their necessities, it certainly could have been productive of no satisfaction to have received them to his bosom, as he could not long have continued his protection to them, or lived on the terms of brotherly love.

It was very natural that he should feel a particular affection for Benjamin, as he was the son of his own

mother, and therefore nearer related to him than his other brethren. Besides, all the rest were much older than himself, and they had all the time he was with them in his childhood, regarded him with a jealous eye, and treated him unkindly; so that he must have had uncommon goodness of heart, to have felt so much tenderness as his great emotion discovered that he did; and his subsequent conduct towards them, was such as the most tender love would suggest: no unkind reproaches fell from his lips, after he had assurances of their contrition; instead of recriminating, behold him with benevolence and generosity comforting and endeavouring to quiet their consciences. This is an example truly worthy of imitation!

Joseph, you read, sat at a table by himself; which shews that he did not follow the idolatrous worship of the Egyptians, if he had they would not have thought it an abomination to eat with him, as he was so truly respected on other accounts. Great persons sending dishes from their own table, was a compliment usually paid to guests they meant to honour in a particular manner; and I have before hinted, why it should be natural for him to distinguish Benjamin, for whom he felt every endearing sentiment, unmixed with any suspicions that he would not return his tenderness.

I think Joseph's trial was equal to that of his brethren, and I doubt not he suffered the most painful conflicts. What transports of joy must every party experience, when the wonderful story was explained! But I see you are impatient to pursue the relation, and will no longer detain you.



## S E C T. XXIV.

HISTORY OF JOSEPH CONTINUED.  
JACOB AND HIS SONS SETTLED IN EGYPT.

**A**ND Israel took his journey, with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

And God spake unto Israel in the visions of the night, and said, Jacob, Jacob; and he said, here am I.

And he said, I am God, the God of thy father: fear not to go down into Egypt, for I will there make of thee a great nation.

I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

And Jacob rose up from Beer-sheba; and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him.

And

And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him.

His sons, and his sons sons with him, his daughters and his sons daughters, and all his seed brought he with him into Egypt.

All the souls that came with Jacob into Egypt, besides Jacob's sons wives, were threescore and six: And the sons of Joseph which were born to him in Egypt, were two souls.

And he sent Judah before him unto Joseph, to direct his face unto Goshen: and they came into the land of Goshen.

And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him: and he fell on his neck, and wept on his neck a good while.

And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren

thren and my father's house, which were in the land of Canaan, are come unto me :

And the men are shepherds ; for their trade hath been to feed cattle : and they have brought their flocks, and their herds, and all that they have.

And it shall come to pass when Pharaoh shall call you, and shall say, What is your occupation ?

That ye shall say, Thy servants trade hath been about cattle, from our youth even until now, both we, and also our fathers : that ye may dwell in the land of Goshen : for every shepherd is an abomination unto the Egyptians.

Then Joseph came and told Pharaoh, and said, My father, and my brethren, and their flocks and their herds, and all that they have, are come out of the land of Canaan : and behold, they are in the land of Goshen.

And he took some of his brethren, even five men, and presented them unto Pharaoh.

And Pharaoh said unto his brethren, What is your occupation ? and they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

They

They said moreover unto Pharaoh, For to sojourn in the land are we come ; for thy servants have no pasture for their flocks ; for the famine is sore in the land of Canaan : now therefore, we pray thee, let thy servants dwell in the land of Goshen.

And Pharaoh spake unto Joseph, saying, Thy father, and thy brethren, are come unto thee :

The land of Egypt is before thee : in the best of the land make thy father and brethren to dwell ; in the land of Goshen let them dwell : and if thou knowest any men of activity amongst them, then make them rulers over my cattle.

And Joseph brought in Jacob his father, and set him before Pharaoh : and Jacob blessed Pharaoh.

And Pharaoh said unto Jacob, How old art thou ?

And Jacob said unto Pharaoh, the days of the years of my pilgrimage are an hundred and thirty years : few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

And

And Jacob blessed Pharaoh, and went out from before Pharaoh.

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

And Joseph nourished his father and his brethren, and all his father's household, with bread, according to their families.

And there was no bread in all the land; for the famine was very sore; so that the land of Egypt and all the land of Canaan fainted by reason of the famine.

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

And

And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread, for all their cattle, for that year.

When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent, my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands.

Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live and not die, that the land be not desolate.

And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

And as for the people, he removed them to cities from one end of the borders of Egypt, even to the other end thereof.

Only



Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.

And it shall come to pass in the increase, that you shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

#### ANNOTATIONS AND REFLECTIONS.

The good old patriarch arrived in safety, and saw his beloved son, whom he long ago mourned for as dead. You find that the religious disposition for which he had  
ever

ever been eminent, shone forth in all his actions; he even restrained the impatience of parental affection, and stopt at Beer-sheba to offer sacrifices to the LORD, and was blessed with another vision, which must have afforded him great consolation, as without doubt he was sorry to remove from the land of promise. Did not your heart flutter with delight when you read the affecting relation of the meeting between Jacob and his long lost child?

You learn that Joseph, in the midst of his grandeur, preserved his humility of mind; for he did not attempt to represent his family to Pharaoh in any pompous terms, but merely as shepherds: and that he was so dutiful and affectionate, that he was unhappy till he could impart some of his good fortune to his father and brethren.

You may discover that Joseph had conducted himself with honour and integrity, as Pharaoh seemed to enjoy this opportunity of shewing his friendship and respect. What an extent of power did the ALMIGHTY put into his hands! For you read that with the corn he had laid by, he purchased the cattle and goods, the inhabitants were ready even to sell their bodies for slaves, in order to procure food; but he did not abuse the trust he enjoyed, he considered himself as steward for the people, as well as their king, and gave them seed to sow, with leave to appropriate to themselves four parts in five of the produce of the harvest.

## S E C T. XXV.

DEATH OF JACOB.—HISTORY OF JOSEPH  
AND HIS BRETHREN CONCLUDED.—DEATH OF  
JOSEPH.

**A**ND Israel dwelt in the land of Egypt in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt.

But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place: and he said, I will do as thou hast said.

And he said, Swear unto me: and he sware unto him. And Israel bowed himself upon the bed's head.

And it came to pass after these things, that one told Joseph, Behold, thy father is sick; and he took with him his two sons Manasseh and Ephraim.

And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

And Jacob said unto Joseph, GOD ALMIGHTY appeared unto me at Luz in the land of Canaan, and blessed me,

And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, for an everlasting possession.

And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine: as Reuben and Simeon they shall be mine.

And thy issue which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

And as for me when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet there was but a little

way to come unto Ephrath: and I buried her there in the way of Ephrath, the same is Beth-lehem.

And Israel beheld Joseph's sons, and said, Who are these?

And Joseph said unto his father, They are my sons, whom God hath given me in this place: and he said, Bring them, I pray thee, unto me, and I will bless them.

Now the eyes of Israel were dim for age, so that he could not see: and he brought them near unto him; and he kissed them, and embraced them.

And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed.

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's

nasseh's head : guiding his hands wittingly : for Manasseh was the first-born.

And he blessed Joseph, and said, God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

The angel which redeemed me from all evil, bless the lads ; and let my name be named on them, and the name of my fathers Abraham and Isaac : and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him ; and he held up his father's hand, to remove it from Ephraim's head, unto Manasseh's head.

And Joseph said unto his father, Not so, my father : for this is the first-born ; put thy right hand upon his head.

And his father refused, and said, I know it, my son, I know it : he also shall become a people, and he also shall be great : but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee



thee as Ephraim, and as Manassch : and he set Ephraim before Manassch.

And Israel said unto Joseph, Behold, I die : but God shall be with you, and bring you again unto the land of your fathers.

Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Gather yourselves together, and hear, ye sons of Jacob ; and hearken unto Israel your father.

And he blessed them, every one according to his blessing he blessed them.

And he charged them, and said unto them, I am to be gathered unto my people : bury me with my fathers in the cave that is in the field of Ephron the Hittite,

In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

The purchase of the field and of the cave that is therein, was from the children of Heth.

And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

And Joseph fell upon his father's face, and wept upon him, and kissed him.

And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel.

And forty days were fulfilled for him (for so are fulfilled the days of those which are embalmed;) and the Egyptians mourned for him threescore and ten days.

And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury

bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

And Pharaoh said, Go up and bury thy father, according as he made thee swear.

And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

And there went up with him both chariots and horsemen: and it was a very great company.

And they came to the threshing-floor of Atad, which is beyond Jordan; and there they mourned with a great and very sore lamentation; and he made a mourning for his father seven days.

And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

And his sons did unto him according as he commanded them.

For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre.

And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

And they sent messengers unto Joseph, saying, Thy father did command before he died, saying,

So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

And his brethren also went and fell down before his face: and they said, Behold, we be thy servants.

And

And Joseph said unto them, Fear not; for am I in the place of God?

But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as is it this day, to save much people alive.

Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

And Joseph saw Ephraim's children, of the third generation: the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.

And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob.

And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

## ANNOTATIONS AND REFLECTIONS.

Jacob was very solicitous, you find, to be buried in the cave of Machpelah; this urgent desire, was a proof of the stedfast faith which he had in the promises of God, respecting his posterity's being established in the possession of the land of Canaan. A little before his death, he was inspired by the ALMIGHTY, to utter prophecies concerning each particular tribe; but I have omitted that part of the chapter, because I thought it would be better understood by you at a maturer age: I shall, however, inform you, he foretold that the promised seed should proceed from Judah; and I beg you to remember this particular, for it is very remarkable.

Joseph, like a dutiful son, exactly fulfilled the dying request of his honoured and lamented parent; and followed his dear remains with every circumstance of respect that affection could suggest, or his own princely rank required in the eye of the world. Previous to his setting out on his melancholy journey, he caused the body to be embalmed, which was an honour usually paid to the deceased in the land of Egypt; the manner of performing it was this: the bowels were taken out, washed, and secured from putrefaction by some powerful drugs, the whole body was anointed with oil of cedar, with myrrh, cinnamon, and other costly things, for about thirty days, by which means it was preserved entire, without so much as losing the hair; after this, it was put in salt of nitre forty days; lastly, the body was taken out of the salt, washed and curiously wrapped in  
very



very fine lawn dipped in myrrh, and rubbed with a certain gum that the Egyptians used instead of glue; then it was put into a coffin, on the upper part of which was represented the deceased person; it was also adorned with other curious embellishments; the nearest relations usually kept them in their houses. Bodies thus preserved, are called mummies; and there are many remaining to this day, though the custom of embalming has long been discontinued. Different nations have peculiar ways of disposing of their dead. In all christian countries it is the custom to bury them, which is agreeable to the command of God, implied in the words spoken to Adam, "Dust thou art, and to dust shalt thou return."

As Joseph had engaged to carry his father to such a distance, it was very necessary he should use every precaution for preserving the body, because it would have been, before they arrived at the cave of Machpelah, in such a state of putrefaction, as would have endangered the healths of the attendants on the funeral solemnity; besides, it is necessary in many instances, for foreigners to comply with the customs of a country they have long resided in.

It certainly must have been a painful office, for Joseph to follow his dear father so many miles; sometimes we may suppose him shedding tears of tender sorrow, for the loss of so affectionate a friend, recollecting a thousand instances of parental love; sometimes contemplating his character in those instances which procured him the favour of God, and drawing comfort from the hopes, that he enjoyed this ineffable blessing in a superlative degree; elevating his own soul with ardent wishes to obtain the same glorious reward,

and forming resolutions to follow the example of his pious parent. When he had performed the funeral rites, and deposited the body by the venerable remains of his honoured ancestors, he returned, attended by his brethren, to the land of Egypt; for he would neither break his promise to Pharaoh, nor desert the office he had taken on himself, as the whole land of Egypt would have been thrown into confusion by it; because, in all probability, there was not a person qualified to fill his place. He had not, however, forgot his native country; for you may learn, from his earnest desire to have his bones carried there, that he had the same faith in the promises of God, as Jacob testified. Notwithstanding the numberless instances which he had given his brethren of his sincere affection and perfect forgiveness, they could not banish their fears, that his resentment, which might have been restrained by respect for his father, would break out again. So hard is it for a guilty conscience to be at rest! their hearts told them what offences they had committed against their brother in his helpless youth, and they well knew, that they had no title to his affection, but what arose from the goodness of his own disposition. With what amiable tenderness did he receive their message, and afterwards assure them of his protection!

In this manner, should all people act towards their relations. If a brother or sister has offended, we should never suffer resentment to break out either in violent reproaches, or retaliation of injuries; but seek out occasions of recalling their love, by acts of kindness and friendship: think how often we offend God, who bestows more benefits on us, than we can possibly do  
on

on any creature. He forgives us ; we should, surely then, forgive one another. Tho' Joseph's death is mentioned so soon after Jacob's, we have reason to suppose, he survived his father many years : you find, he ended his life like a true servant of God, full of faith and hope ; nor had he suffered himself to be corrupted by the idolatry of the Egyptians ; he certainly must have had excellent principles, to have withstood the contagion of bad example. All persons ought to imitate him in this particular also ; and we have need to guard our minds by every example ; for tho' we live in a country where there are neither idols of wood or stone, where the inhabitants do not worship the sun and moon, we are still in danger of being seduced to an idolatrous attachment to sinful pleasures and covetous desires. If we suffer any evil propensity to engage our affections, or lead us away from the worship of God, we are guilty of the sin of idolatry, full as much as those who worship idols.

## S E C T. XXVI.

## HISTORY OF MOSES.

HIS BIRTH—SAVED BY PHARAOH'S DAUGHTER—  
KILLETH THE EGYPTIAN.

**A**ND Joseph died, and all his brethren, and all that generation.

And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Now there arose up a new king over Egypt, which knew not Joseph.

And he said unto his people, Behold, the people of the children of Israel are more and mightier than we.

Come on, let us deal wisely with them: lest they multiply, and it come to pass that when there falleth out any war, they join also unto our enemies, and fight against us; and so get them up out of the land.

Therefore they did set over them task-masters, to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.

But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

And the Egyptians made the children of Israel to serve with rigour.

And they made their lives bitter with hard bondage in mortar and in brick, and in all manner of service in the field: all their service wherein they made them serve, was with rigour.

And Pharaoh charged all his people, saying, Every son that is born, ye shall cast into the river, and every daughter ye shall save alive.

And there went a man of the house of Levi, and took to wife a daughter of Levi.

And the woman bare a son: and when she saw him that he was a goodly child, she hid him three months.

And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

And his sister stood afar off, to wit what should be done to him.

And the daughter of Pharaoh came down to wash herself at the river: and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

And when she had opened it, she saw the child: and behold the babe wept. And she had compassion on him, and said, This is one of the Hebrew's children.

Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

And Pharaoh's daughter said unto her, Go. And the maid went and called the child's mother.

And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son, and she called his name Moses; and she said, Because I drew him out of the water.

And it came to pass in those days, when Moses was grown, that he went out unto

his



his brethren, and looked on their burdens; and he espied an Egyptian smiting an Hebrew, one of his brethren.

And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? and Moses feared, and said, Surely this thing is known?

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

And when they came to Reuel their father, he said, How is it that ye are come so soon to day?

And

And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

And he said unto his daughters, And where is he? Why is it that ye have left the man? call him, that he may eat bread.

And Moses was content to dwell with the man, and he gave Moses Zipporah his daughter.

And she bare him a son, and he called his name Gershom; for he said, I have been a stranger in a strange land.

#### ANNOTATIONS AND REFLECTIONS.

You have now, my dear, begun the history of the great lawgiver of the Jews, Moses; and I beg you will pay great attention, for the subject is worthy of it.

The kings of Egypt were all called Pharaoh, though they had names besides: the monarch in whose reign MOSES was born, came from another country, and had conquered the Egyptians; therefore it is not surprizing that he paid no respect to the memory of Joseph, and the lawful establishment which the children of Israel had obtained by a royal grant from a former king; nor can we wonder that he should be jealous of a people, who multiplied and flourished in so remarkable a manner.

There is reason to suppose, that the Israclites had suffered themselves to depart in a great degree from the  
worship

worship of the true God, and to mix some of the idolatrous customs of the Egyptians in their religious service, which must be very displeasing to the ALMIGHTY; and as the time was nearly expired, at which he had promised to bring them out of Egypt, it was particularly necessary to awaken them to a sense of their duty: he therefore permitted those afflictions you have been reading of, to befall them, that by their wonderful deliverance they might be induced to pay him due honour, and that the world might likewise know the power and wisdom of God.

What an inhuman wretch must Pharaoh have been, to command little innocent babes to be torn from the embraces of their tender mothers, and thrown into the river! Many an helpless infant doubtless fell a sacrifice to his barbarity; and many an afflicted parent, filled the air with fruitless lamentations! But God, who is ever merciful, had power to comfort the mothers, whilst the children were saved from a life of slavery, and received to heaven.

When we observe that bad men are permitted to effect their wicked purposes, we must always remember that God is just, therefore will certainly make amends to those who suffer innocently; and though death appears to put an end to our existence, there is another world where rewards and punishments will be dispensed, in which good people will receive infinitely more happiness than it is in the power of the wicked to deprive them of here.

It pleased God to preserve MOSES from the general destruction, and to ordain that he should become the adopted son of the cruel monarch's daughter; by which means he received an excellent education, for he "was  
learned

learned in all the wisdom of the Egyptians," and they were at that time famous for their skill in many sciences. Having fortunately been consigned to the care of his own mother, he was early initiated into the principles of the true religion, and certainly always considered himself as an Israelite; for he despised the pomp and grandeur of the court, and rather chose to suffer affliction with his people. You find that he was so zealously attached to them, that he even killed an Egyptian in defence of an Israelite. Moses proves himself to be a very faithful historian, for he not only relates the blemishes in other good characters, but even informs us of his own faults; though I think this action is not to be called one, for when he killed the Egyptian, without doubt his mind was filled with just resentment at beholding the various oppressions the people laboured under, for which they had no legal redress. It was in vain to seek it from the Egyptians, and the Israelites dared not publicly to resist their ill-treatment, so that Moses was in a very peculiar situation. Mankind have always been allowed to slay their enemies in battle, without the imputation of murder. The Egyptians openly professed hostility to the Israelites, and had deprived them of the means of defence; for they were mere shepherds, never trained to the arts of war, and possessed of no other weapons than their staves, with which they protected their flocks and herds. The Egyptians had, contrary to all justice, destroyed numbers of their children; therefore Moses, I think, might without committing sin kill an Egyptian in the act of oppressing one of his brethren; perhaps, he thereby prevented his putting the Israelite to death. Of this, however, we may assure

assure ourselves, Moses did not transmit an account of this transaction to posterity, in order to recommend the example of destroying mankind; for as a legislator, he forbade one man to kill another, under the penalty of death.

As Moses had made a discovery of his principles to the Egyptians, and attracted the anger of the king, he was no longer in safety, therefore fled with the utmost precipitation, not knowing which way to go; but God who knew his heart, preserved him, and directed his steps to a place of refuge; he had an immediate opportunity of conferring a great obligation on a worthy man, who received him into his family, and married him to one of his daughters.

## S E C T. XXVII.

HISTORY OF MOSES CONTINUED.

GOD APPEARETH TO HIM.—SENDETH HIM AND  
HIS BROTHER AARON TO PHARAOH.

**N**OW Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back-side of the desert, and came to the mountain of God; even to Horeb.

And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

And Moses said, I will now turn aside and see this great sight, why the bush is not burnt.

And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

More-



Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows.

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land, and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Now therefore behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name; what shall I say unto them?

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

Go,

Go, and gather the elders of Israel together, and say unto them, The LORD GOD of your fathers, the GOD of Abraham, of Isaac, and of Jacob appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt.

And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

And they shall hearken to thy voice : and thou shalt come, thou and the elders of Israel unto the king of Egypt, and you shall say unto him, The LORD GOD of the Hebrews hath met with us ; and now let us go (we beseech thee) three days journey into the wilderness, that we may sacrifice to the LORD our GOD.

And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof ; and after that he will let you go.

And

And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that when ye go, ye shall not go empty.

But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

And Moses answered and said, But behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

And the LORD said unto him, What is that in thine hand? And he said, A rod.

And he said, Cast it on the ground: and he cast it on the ground, and it became a serpent: and Moses fled from before it.

And the LORD said unto Moses, Put forth thine hand, and take it by the tail: and he put forth his hand, and caught it, and it became a rod in his hand.

That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared unto thee.

And

And the LORD said furthermore unto him, Put now thine hand into thy bosom; and he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

And he said, Put thine hand into thy bosom again, and he put his hand into his bosom again, and plucked it out of his bosom; and behold, it was turned again as his other flesh.

And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river, shall become blood upon the dry land.

And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

And

And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

And he said, O my LORD, send, I pray thee, by the hand of him whom thou wilt send.

And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

And



And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which fought thy life.

And Moses took his wife, and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the rod of God in his hand.

And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my first-born.

And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born.

And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went and met him in the mount of God, and kissed him.

And Moses told Aaron all the words of the LORD, who had sent him, and all the signs which he had commanded him.

And Moses and Aaron went and gathered together all the elders of the children of Israel.

And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

#### ANNOTATIONS AND REFLECTIONS.

What astonishment must seize the mind of Moses when he beheld this amazing sight, "a bush burning with fire, and not consumed!" And how would his wonder increase, when he heard the awful voice commanding him to put off his shoes, and observe the utmost reverence!

It is said that the "ANGEL of the LORD appeared to Moses in the bush;" and in the following verse, that the "LORD called unto him out of the midst of the bush;" therefore I think, that by the ANGEL we may understand the glorious appearance which certified the Divine Presence, and not one of the heavenly host, who are ministering spirits, for they, and all things were created by him; had he been less than GOD, he would not have said, "I am the GOD of thy father, &c." nor would he have threatened in his own name to bring destruction on the Egyptians, or promised himself to deliver Israel. We who never have been blessed with a vision of GOD, can form no idea of the manner of his appearance, any more than a person born blind can of light and colours. Yet there is no doubt but that he did manifest himself apparently to Abraham, Isaac, Jacob, Moses, &c. and certainly were it his pleasure to reveal himself to every individual of intelligent beings at the same instant of time, he has power to do it, by as great a variety of means as there are of creatures; though the ALMIGHTY may still be justly stiled an invisible GOD, because from his infinite greatness which fills the universe, and our imperfect natures and limited powers, we cannot behold him according to his excellent majesty.

A bush illuminated by the Divine Presence was so resplendent, and the voice that accompanied it so awful, that Moses hid his face, for he was afraid to look upon GOD: conscious of his own deficiency, he was very reluctant to undertake the important office to which GOD appointed him, and was fearful of not gaining credit with the Israelites; he therefore intreated to know by what name he should call the LORD, to distinguish

him from the heathen gods ; observe my dear, and remember the answer, “ I AM THAT I AM ; ” say unto the Israelites, “ I AM hath sent me unto thee.” Now Moses was evidently sent by him who spake to him, this title I AM, could belong to none but the eternal, everlasting God ; therefore Moses was the immediate messenger of the ALMIGHTY, who revealed himself to him by his WORD : what this expression means, my dear, I shall endeavour, as we proceed, to give you some idea of. “ God said moreover unto Moses, say unto the children of Israel, the LORD GOD of your fathers hath appeared unto me, &c.” no angel or demon hath commissioned me to promise you deliverance, nor any of the heavenly bodies ; no idol representative of imaginary deities, but the one true ALMIGHTY God, who eternally and everlastingly exists of, from, and by himself, the great I AM, the same yesterday, to-day, and for ever. This merciful, just, benevolent, and powerful Being, in remembrance of his promise to our forefathers, who believed and trusted in him, is about to deliver you from your present afflictions, and bring you to that land, where under his peculiar protection you shall enjoy the blessings of ease and plenty : those wicked idolaters who now inhabit that country, shall be destroyed by the servants of the living God ; the proud king of Egypt shall know, that it is in vain to resist omnipotence ; and as he exalts himself against God, he will leave him to himself, so that his heart will harden in wickedness, and he shall feel the dreadful effects of God’s displeasure, since he has shut himself out from his favour. This, my dear, is what you are to understand by God’s hardening the heart of Pharaoh ;

Pharaoh; for the merciful disposition of the ALMIGHTY inclines him to do good continually to all his creatures, to pity their infirmities, and pardon their sins; but if persons will be so impiously profane as to defy his power, and say, "Who is the Lord, that I should obey his voice?" we surely cannot but acknowledge the justice of God, in leaving such wicked wretches to suffer the consequences of their pride and obstinacy in opposing the terrors of the LORD.

You know I have told you, that Satan tries to tempt men to sin, but he has no power over those who endeavour to do well: still if persons resolve to be sinners, and to throw off their obedience to God, they then become the devil's servants, God forsakes them, and so far may be said to harden their hearts, by leaving them entirely exposed to the temptations and influence of the evil one; whose constant employment it is to harden men in sin, and to persuade them to offend the ALMIGHTY.

Tho' Moses truly believed in God, yet he was of such a timid disposition, that he was still doubtful of his own abilities, and fearful of going; God, therefore, condescended to encourage him to do it by immediately convincing him, that he could change any thing in nature suddenly, which is called performing a miracle; and promised, that he would continue to do so, on every necessary occasion, by his hand. You must not suppose, that there was any inherent power in the rod of Moses, to work the wonders which ensued on his stretching it out; it was only a piece of a common tree, but it pleased God to bless it, to the end and use of distinguishing Moses as the messenger of God.

Every miracle was performed by the **ALMIGHTY**, who appointed Moses as his minister; for that prophane wretch Pharaoh, was unworthy to have any immediate intercourse with God.

How highly did the **LORD** honour the people of Israel, for the sake of his faithful servants Abraham, Isaac, and Jacob, by calling them his first-born; that is to say, the nation whom he had selected as his peculiar people, from whom the promised **SAVIOUR** should proceed.

Surely they must feel transports of delight, veneration, and gratitude, when they heard Aaron announce the comfortable tidings, and saw the signs which the **LORD** wrought, by the hand of Moses, to confirm their belief.

But I will no longer detain you from the interesting narrative, tho' every part is worthy of particular notice.

SECT.



## S E C T. XXVIII.

HISTORY OF MOSES CONTINUED.  
GOES WITH AARON TO PHARAOH.—SENT  
TO COMFORT ISRAEL.

**A**ND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD GOD of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

And Pharaoh said, Who is the LORD that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

And they said, The GOD of the Hebrews hath met with us: let us go, we pray thee, three days journey into the desert, and sacrifice unto the LORD our GOD: lest he fall upon us with pestilence, or with the sword.

And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get ye unto your burdens.

And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

And Pharaoh commanded the same day the task-masters of the people, and their officers, saying,

Ye shall no more give the people straw to make brick as heretofore, let them go and gather straw for themselves.

And the tale of the bricks which they did make heretofore, ye shall lay upon them: ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

And the task-masters of the people went out and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

Go ye, get you straw where you can find it: yet not ought of your work shall be diminished.

So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw.

And the task-masters hastened them, saying, Fulfil your works, your daily tasks, as when there was straw.

And

And the officers of the children of Israel, which Pharaoh's task-masters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore?

Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

There is no straw given unto thy servants, and they say to us make brick: and behold, thy servants are beaten; but the fault is in thine own people.

But he said, Ye are idle, ye are idle: therefore ye say, Let us go, and do sacrifice to the LORD.

Go therefore now and work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

And the officers of the children of Israel did see that they were in evil case after it was said, Ye shall not diminish ought from your bricks of your daily task.

And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh.

And they said unto them, The LORD look upon you, and judge; because ye have made our favour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to slay us.

And Moses returned unto the LORD, and said, LORD, wherefore hast thou so evil intreated this people? Why is it that thou hast sent me?

For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

Then the LORD said to Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

And God spake unto Moses, and said unto him, I am the LORD:

And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God ALMIGHTY, but by my name JEHOVAH was I not known to them.

And I have also established my covenant with them, to give them the land of Ca-

naan : the land of their pilgrimage, wherein they were strangers.

And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage : and I have remembered my covenant.

Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage : and I will redeem you with a stretched-out arm, and with great judgments.

And I will take you to me for a people, and I will be to you a God : and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

And I will bring you in unto the land, concerning the which I did swear, to give it to Abraham, to Isaac, and to Jacob ; and I will give it you for an heritage ; I am the LORD.

And Moses spake so unto the children of Israel : but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

And the LORD spake unto Moses, saying,

Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

And Moses spake before the LORD, saying, Behold the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?

And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

#### ANNOTATIONS AND REFLECTIONS.

Pharaoh, you find, gave an immediate proof of his obduracy; for he would not pay the least attention to Moses and Aaron, but dismissed them with threatnings and contempt; and, in order to shew his defiance of God, increased the oppression of the Israelites: how soon did that foolish people fall back into despair! They did not call to mind the wonders the LORD had wrought for their fore-fathers, nor the promises he had vouchsafed to make to themselves; but began to reproach Moses and Aaron, as the authors of their accumulated distress.

This is the way with many people in the world; when they meet with calamities, they either accuse  
God



GOD in their hearts, of injustice towards themselves, or fancy that he has given them up to ruin and destruction ; whereas, if they would but look around, they would see continual instances of his providence ; and learn, that tho' he sometimes suffers good persons to encounter misfortunes, in order to purify their minds or exercise their virtues, he always relieves and comforts them by some means or other ; either by removing the evils they complain of, enabling them to bear them, and convincing them of their use, or else by taking them out of this world to a better.

Without doubt, Moses must suffer a great deal on this occasion ; but you find he had immediate recourse to GOD ; who animated him to persist in the office he was appointed to, by repeated assurances, that he would certainly effect the wonderful work of delivering his people from a state of bondage, and take them under his peculiar government.

## S E C T. XXIX.

## THE PLAGUES OF EGYPT.

WATER TURNED TO BLOOD.—FROGS.—

LICE.—FLIES.

**A**ND the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

And the Egyptians shall know, that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

And

And Moses and Aaron did as the LORD commanded them, so did they.

And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

And the LORD spake unto Moses, and unto Aaron, saying,

When Pharaoh shall speak unto you, saying, Shew a miracle for you; then thou shalt say unto Aaron, take thy rod and cast it before Pharaoh, and it shall become a serpent.

And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

Then Pharaoh also called the wise men and the forcerers; now the magicians of Egypt, they also did in like manner with their enchantments.

For they cast down every man his rod, and they became serpents, but Aaron's rod swallowed up their rods.

And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said,

And

And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

Get thee unto Pharaoh in the morning: lo, he goeth out unto the water: and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go that they may serve me in the wilderness; and behold, hitherto thou wouldest not hear.

Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water,

water, that they may become blood : and that there may be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.

And Moses and Aaron did so, as the LORD commanded ; and he lift up the rod and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants : and all the waters that were in the river were turned to blood.

And the fish that was in the river died, and the river stank, and the Egyptians could not drink of the water of the river : and there was blood throughout all the land of Egypt.

And the magicians of Egypt did so with their enchantments : and Pharaoh's heart was hardened, neither did he hearken unto them ; as the LORD had said.

And Pharaoh turned and went into his house, neither did he set his heart to this also.

And all the Egyptians digged round about the river for water to drink : for they could not drink of the water of the river.

And seven days were fulfilled, after that the LORD had smitten the river.

And

And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

And if thou refuse to let them go, behold, I will smite all thy borders with frogs.

And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs.

And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

And Aaron stretched out his hand over the waters of Egypt: and the frogs came up, and covered the land of Egypt.

And the magicians did so with their incantments, and brought up frogs upon the land of Egypt.

Then



Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?

And he said, To-morrow. And he said, Be it according to thy word: that thou mayest know, that there is none like unto the LORD our God.

And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD, because of the frogs which he had brought against Pharaoh.

And the LORD did according to the word of Moses: and the frogs died out of the houses, out of the villages, and out of the fields.

And

And they gathered them together upon heaps; and the land stank.

But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them: as the LORD had said.

And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast: all the dust of the land became lice throughout all the land of Egypt.

And the magicians did so with their enchantments, to bring forth lice, but they could not: so there were lice upon man, and upon beast.

Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

And the Lord said unto Moses, Rise up early in the morning and stand before Pharaoh: (lo, he cometh forth to the water:) and say unto him, Thus saith the LORD, Let my people go, that they may serve me:

Else,

Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are:

And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know, that I am the LORD in the midst of the earth.

And I will put a division between my people, and thy people: to-morrow shall this sign be.

And the LORD did so: and there came a grievous swarm of flies into the house of Pharaoh, and into his servants houses, and into all the land of Egypt; the land was corrupted by reason of the swarm of flies.

And Pharaoh called for Moses, and for Aaron, and said, Go ye, sacrifice to your God in the land.

And Moses said, It is not meet so to do: for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians

tians

tians before their eyes, and will they not stone us?

We will go three days journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.

And Moses said, Behold, I go out from thee, and I will intreat the LORD, that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to sacrifice to the LORD.

And Moses went out from Pharaoh, and intreated the LORD.

And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people: there remained not one.

And Pharaoh hardened his heart at this time also, neither would he let the people go.

## ANNOTATIONS AND REFLECTIONS.

By the expression "I have made thee a God to Pharaoh" (in this place) we may understand, a deputy to act in God's stead; not that Moses should really become God, nor did he ever presume to say, I am God, and do these wonders by my own power.

When the LORD had wrought the miracles which he appointed by the hand of Moses, Pharaoh sent for the magicians; persons who, I told you, pretended to supernatural arts; and they cast down their rods, which, likewise became serpents; they also imitated the action of Moses in respect to turning the water into blood, and bringing frogs out of the river, with the same success. I beg you will not think, my dear, that these wicked men (for such they must be, to presume to hold competition with God) do not suppose, I say, that they performed these miracles of themselves; perhaps, God permitted their rods to become serpents, in order that his supreme power might appear, by causing that of Moses to devour them; and in respect to the plagues of the water turning into blood, and frogs coming out of the river, it seems agreeable to the divine justice, that these professed idolaters should be made instrumental to their own afflictions; by increasing the calamities, which were sent as a punishment for their profaneness and impiety. If SATAN was capable of working miracles at all, his power was certainly restrained to such only as would bring evil on the declared enemies of God, or he would have brought

brought plagues on the Israelites ; who, you find, were effectually preserved in every instance.

In order to judge of the terrible calamities that were brought on Pharaoh and the wicked Egyptians, we must consider the value of the blessings they were deprived of. What would become of us all, if the water should now be turned into blood ? No one, unless at the very point of perishing with thirst, could drink it ; and even then, it would, in all probability, be fatal in its effects ; besides, we should be poisoned with nastiness for want of that refreshing element. None can truly tell what a valuable possession good water is, but those who have known the want of it ; let us, therefore, stop and lift up our hearts in thankfulness to the ALMIGHTY, for bestowing this excellent gift on us !

I have seen you, my dear, start at the sight of one frog ; though, I hope, you have now overcome this weakness, which requires only a little reflection and courage to subdue. But notwithstanding frogs are harmless where we see them in general, they are certainly not at all agreeable as domestick animals ; and it is shocking, to think of their swarming to such a degree, as to be found even in the royal apartments.

The LORD was pleased to suffer Pharaoh to name the time, at which the plague of frogs should be removed ; and you may observe, he did not intreat that it might immediately cease, but mentioned the morrow ; which seems to imply, an unwillingness to owe any thing to God, supposing that they might go of themselves by that time. The event agreeing with his



own appointment, evidenced that all was the work of God.

The ALMIGHTY did not suffer the magicians to appear to work miracles any longer; they tried to bring lice, but in vain, and were obliged to confess the power of the LORD. I must once more, my dear, remind you, how God continued to encourage the Israelites; none of these afflictions affected them: ought not they to have been ever mindful of his loving-kindness to them? The last plague must have been a dreadful one, as there are many kinds of flies that sting; and we may suppose, they composed a part of this formidable army. You have, I think, experienced the pain occasioned by the sting of a wasp; reflect then, what violent agony must arise from being wounded by a great number of them; at the same time, that others were buzzing in their ears, and darkening the air like clouds: even that useful insect the bee, which was made to supply mankind with a salutary delicacy, and give us an example of proverbial industry, might, on this occasion, be appointed to assist in the punishment of the wicked Egyptians; whilst little infectious creatures, scarcely perceptible to the sight, might enter into the pores of the skin, and irritate them almost to madness.

How great is the power of God, who can make every thing in nature a blessing or a curse to us! We ought to be very thankful, my dear child, that he does not suffer the race of insects to increase too abundantly, as they would not only be extremely troublesome, but would occasion diseases, and render our lives miserable to the last degree.

Even the haughty Pharaoh seems to have been intimidated by these tormenting plagues ; for, in order to get rid of them, he humbled himself so far, as to dissemble a consent to comply with the demand of Moses : but, like a confirmed sinner, no sooner did he find himself relieved, than he returned to his wickedness, and again defied the ALMIGHTY.

## S E C T. XXX.

## THE PLAGUES OF EGYPT.

BOILS—HAIL—LOCUSTS—DARKNESS.

**T**HEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD GOD of the Hebrews, Let my people go, that they may serve me.

For if thou refuse to let them go, and wilt hold them still :

Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

And the LORD shall sever between the cattle of Israel, and the cattle of Egypt; and there shall nothing die of all that is the children's of Israel.

And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land.

And the Lord did that thing on the morrow, and all the cattle of Egypt died; but

of the cattle of the children of Israel died not one.

And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

And the LORD said unto Moses, and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh :

And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains, upon man, and upon beast, throughout all the land of Egypt.

And they took ashes of the furnace, and stood before Pharaoh ; and Moses sprinkled it up toward heaven : and it became a boil breaking forth with blains, upon man, and upon beast.

And the magicians could not stand before Moses, because of the boil : for the boil was upon the magicians, and upon all the Egyptians.

And the LORD hardened the heart of Pharaoh, and he hearkened not unto them ; as the LORD had spoken unto Moses.

And

And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people: that thou mayest know, that there is none like me in all the earth.

For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

And in very deed for this cause have I raised thee up, for to shew in thee my power: and that my name may be declared throughout all the earth.

As yet exaltest thou thyself against my people, that thou wilt not let them go?

Behold, to-morrow about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt, since the foundation thereof even until now.

Send therefore now, and gather thy cattle; and all that thou hast in the field: for upon every man and beast which shall be found in the field, and shall not be brought home,

the hail shall come down upon them, and they shall die.

He that feared the word of the LORD amongst the servants of Pharaoh, made his servants and his cattle flee into the houses.

And he that regarded not the word of the LORD, left his servants and his cattle in the field.

And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground, and the LORD rained hail upon the land of Egypt.

So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt, since it became a nation.

And the hail smote throughout all the land of Egypt all that was in the field, both man and beast: and the hail smote every herb of the field, and brake every tree of the field.

Only



Only in the land of Goshen, where the children of Israel were, was there no hail.

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked.

Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

And Moses said unto him, as soon as I am gone out of the city, I will spread abroad my hands unto the LORD: and the thunder shall cease, neither shall there be any more hail; that thou mayest know, how that the earth is the LORD's.

But as for thee and thy servants, I know that ye will not yet fear the LORD GOD.

And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled.

But the wheat and the rye were not smitten: for they were not grown up.

And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

And when Pharaoh saw that the rain, and the hail, and the thunders were ceased, he sinned yet more and hardened his heart, he and his servants.

And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants; that I might shew these my signs before him:

And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done amongst them: that ye may know, how that I am the LORD.

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD GOD of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coasts.

And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which

is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers nor thy fathers fathers have seen since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their GOD: knowest thou not yet that Egypt is destroyed?

And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your GOD: but who are they that shall go?

And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we must hold a feast unto the LORD.

And he said unto them, Let the LORD be so with you, as I will let you go and your little ones: look to it: for evil is before you.

Not so: go now ye that are men, and serve the LORD; for that you did desire. And they were driven out from Pharaoh's presence.

And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east-wind upon the land all that day and all that night: and when it was morning, the east-wind brought the locusts.

And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field through all the land of Egypt.

Then

Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

And he went out from Pharaoh, and intreated the LORD.

And the LORD turned a mighty strong west-wind, which took away the locusts, and cast them into the Red Sea: there remained not one locust in all the coasts of Egypt.

But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt; even darkness which may be felt.

And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days.

They saw not one another, neither rose any from his place for three days: but all

the children of Israel had light in their dwellings.

And Pharaoh called unto Moses, and said, Go ye, serve the LORD: only let your flocks and your herds be stayed, let your little ones also go with you.

And Moses said, Thou must give us also sacrifices, and burnt-offerings, that we may sacrifice unto the LORD our GOD;

Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our GOD; and we know not with what we must serve the LORD, until we come thither.

But the LORD hardened Pharaoh's heart, and he would not let them go.

And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more: for in that day thou seest my face, thou shalt die.

And Moses said, Thou hast spoken well, I will see thy face again no more.



## ANNOTATIONS AND REFLECTIONS.

Had it not pleased God, in another sense, to have hardened the hearts of Pharaoh and his impious subjects, they could not have endured such a variety of judgments, for human nature must have sunk under them; but it pleased God to preserve these impious sinners for an example to the rest of the world, that when they heard the history of these wonderful events, they might fear and obey the LORD of ALL.

Even the magicians, who were priests to the idols or devils that they worshipped, were afflicted with boils, a distemper which you may be sure was of the most inveterate kind; but neither they, nor their false gods, could avert or remove the evil.

The tremendous storm of thunder and hail which must threaten even the very dissolution of nature, was too powerful for Pharaoh to attempt resisting, and therefore he begged even with an appearance of repentance, that it would please God to cause it to cease. Had he not before rendered himself totally unworthy of the favour of God, the divine grace might at this time have assisted him, and have pointed out the way to everlasting mercy; but Satan, to whose baneful influence he had voluntarily submitted, would not suffer any good purpose to make a lasting impression on his mind; and probably suggested that God had spent the utmost efforts of his wrath, and exhausted his vengeance. Pharaoh therefore recalled his promises, and again refused to let Israel depart.

The plague which ensued, though not so awful and tremendous, was nevertheless of the most alarming nature,

ture, because it threatened them with famine, for locusts are a kind of large fly, in the form of a grasshopper; they are great devourers, and happily for us are seldom sent, though sometimes they come and destroy vegetables in a dreadful manner, and are then considered as a judgment from God to awaken the inhabitants of the place they visit, to a sense of their sins. Without doubt they were particularly distressing to the Egyptians, because their corn was already destroyed, and their cattle killed, the milk of which they used, though their idolatry forbade them to eat their flesh; so that they had no sustenance left, but the herbs of the field: what agonies of mind must they then endure, when they saw these destructive creatures feeding on all the herbage?

This plague was so severe, as to extort a confession of sin from the hard heart of Pharaoh; but his repentance ceased with his punishment, and he repeated his impious offence, which brought down upon him the most dreadful of all the plagues, so thick a darkness, that no one could rise from his place in three days. What must they have suffered during this interval? starving with hunger, filled with fearful apprehensions, driven to despair! Not a dawn of hope to afford them consolation, and uncertain but that they should be consigned to immediate destruction! Darkness must be a most awful situation to the wicked; but good persons have no need to dread it, because nothing but the anger of God can make it more dangerous than light; and therefore we need only study to secure the favour of God, and we may assure ourselves of his protection; and possessed of that, it is a weakness to be under any apprehensions

apprehensions on account of the accidental deprivation of light. We can see nothing without the help of light, and therefore whatever fancies superstitious people may have in respect to spirits in the dark, they must be mere imaginary phantoms, like dreams, and not realities; since were there spirits, we could not see them for want of light.

Surely the Israelites must have been animated with the most enlivening hopes, at being so graciously distinguished by the ALMIGHTY; and fully convinced that the gods (as they were called) of the heathens, were as nothing in his sight. They might have taken the opportunity of departing during the Egyptian darkness, but the LORD would not permit them to steal away, as he intended to deliver them from bondage in a triumphant manner.

Pharaoh, you find, grew more and more wicked, which is always the case when people forsake God: they know not where to stop, for Satan hurries them on to their destruction. It is therefore necessary that we should keep a strict watch over ourselves, and repent daily, lest we advance too far in sin to be able to retreat.

## S E C T. XXXI.

THE DEPARTURE OF THE ISRAELITES OUT  
OF EGYPT, AND THE INSTITUTION OF THE  
PASSEVER.

**A**ND the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.

Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold.

And the LORD gave the people favour in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt.

And

And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant, that is behind the mill; and all the first-born of beasts.

And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know, how that the LORD doth put a difference between the Egyptians and Israel.

And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in a great anger.

And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would  
not

not let the children of Israel go out of his land.

And the Lord spake unto Moses and Aaron in the land of Egypt, saying,

This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.

And if the household be too little for the lamb, let him and his neighbour next unto his house take it, according to the number of the souls; every man, according to his eating, shall make your count for the lamb.

Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats.

And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening.

And they shall take of the blood, and strike it on the two side posts, and on the upper



upper door-post of the houses wherein they shall eat it.

And they shall eat the flesh in that night, roast with fire; and unleavened bread, and with bitter herbs they shall eat it.

Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning, ye shall burn with fire.

And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; it is the LORD's passover.

For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment; I am the LORD.

And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

And

And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

For the LORD will pass through to smite the Egyptians: and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

And ye shall observe this thing for an ordinance to thee, and to thy sons for ever.

And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

And it shall come to pass when your children shall say unto you, What mean ye by this service?

That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

And

And it came to pass that at mid-night the LORD smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

And he called for Moses and Aaron by night, and said, Rise up, and get ye forth from amongst my people, both ye and the children of Israel: and go, serve the LORD, as ye have said.

Also take your flocks, and your herds, as ye have said, and be gone; and bless me also.

And the Egyptians were urgent upon the people that they might send them out of the land in haste: for they said, We be all dead men.

And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

And

And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment.

And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians.

And the children of Israel journeyed from Ramesses to Succoth, about six hundred thousand on foot that were men, besides children.

And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened: because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the

hosts

hosts of the LORD went out from the land of Egypt.

It is a night to be much observed unto the LORD, for bringing them out from the land of Egypt: this is that night of the LORD, to be observed of all the children of Israel in their generations.

And the LORD spake unto Moses, saying,

Sanctify unto me all the first-born among the children of Israel, both of man and of beast; it is mine.

And Moses said unto the people, Remember this day in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten.

This day came ye out, in the month Abib.

And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

Seven days shalt thou eat unleavened bread, and in the seventh day shall be a feast to the LORD.

Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me, when I came forth out of Egypt.

And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage.

And it came to pass when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beasts; therefore I sacrifice to the LORD all the first-born, being males, but all the first-born of my children I redeem.



## ANNOTATIONS AND REFLECTIONS.

In the last section you read, that Pharaoh in great wrath, commanded Moses to depart instantly, or he would put him to death; upon which Moses declared, that Pharaoh should see his face no more; however, before he left his presence, he informed him of the dreadful judgment which was yet reserved for him and his people; but nothing could move his impious heart to true repentance, and Moses never sought admittance to him again, but desired the people to procure all they could from the Egyptians before their departure.

At first sight this appears a dishonourable act, because it is as bad as robbery to borrow what we never intend to return; but you must consider, that the Israelites had been treated in a very unjust and cruel manner by the Egyptians, who had defrauded them, by obliging them to labour without receiving any wages for their work; that a number of their children had also been put to death, and in all probability many persons had lost their lives in consequence of the severities which had been exercised on them; so that I think the Israelites had an undoubted right to spoil the Egyptians, if opportunity offered, as much as any nation has to take the possessions of those with whom they are in a state of war, especially as they did it by the express command of God; for all things in this world are properly his, as he created, governs, and sustains the universe, therefore may justly take from one, and give to another, as his infinite wisdom sees proper. Egypt and her proud king had forfeited all pretension to God's bounty, by an open

VOL. I. P defiance

defiance of his power ; we therefore cannot wonder that he should deprive them of the blessings they were so utterly unworthy of.

Of all the judgments that had yet been inflicted on the Egyptians, the death of their first-born was certainly the most severe, and must strike them with horror and confusion beyond imagination. It was announced with great solemnity to the Israelites, and they were ordered to kill a lamb, as you have read.

With what devout expectation must they prepare for this awful event, in which the providence of God was to be so particularly shewn, by the preservation of themselves, and the destruction of their enemies. It is impossible to conceive what passed in their minds on this affecting occasion, or the distress which there must have been in the land of Egypt, when the Lord destroyed their first-born. Even Pharaoh was intimidated, and was eager to call for Moses and Aaron, to pray for him, and avert the judgment, notwithstanding he had forbid them his presence ; for he found that it was in vain to persist, and therefore he was now impatient to send the Israelites away ; who without doubt seized with joy the desirable opportunity of escaping from such barbarous oppressors, especially under the guidance and protection of the ALMIGHTY himself.

It certainly was very necessary to preserve the remembrance of such a wonderful deliverance ; for that reason God instituted the passover, a feast which was to be celebrated annually at that season, which was about the middle of March ; and from which, for the future, they were to begin to date their year, instead of the middle

of September, which had hitherto been the first month. God likewise required, that as an acknowledgment of his infinite mercy in preserving their children and cattle, the first-born should be dedicated to him; that is to say, the first-born of beasts should be killed, and offered in sacrifice; for as the Lord would not require or permit them to slay their children, they were to redeem their first-born sons by offering animals in their stead. You read that they were commanded solemnly to observe this institution, and to instruct their children in the meaning of it, which they continued to do; nay, the ceremony is still retained amongst the Jews that remain in the world, but it was abolished by Jesus Christ, as I shall explain to you when I instruct you in the Christian dispensation.

The feast of the passover was an incontestible proof to succeeding generations, that such an event as the deliverance of Israel had happened, because it must have been ordained in the life-time of those who had escaped from the Egyptian bondage; for however their descendants might have listened to fabulous tales, they never could have believed that they themselves had, from their very infancy, observed a ceremony in commemoration of a thing, of which they had never before heard; nor would Moses have been so foolish as to attempt to introduce this rite in remembrance of imaginary transactions, and to appeal to the knowledge and experience of six hundred thousand men, each of whom could have proved him an impostor; we may therefore safely give credit to his history: besides, as I told you, the rite is not yet totally laid aside, for it is preserved to this day amongst the Jews, who are the

undoubted descendants of the house of Jacob. So you see, my dear, that we have the utmost reason to believe, that Moses was a faithful historian, and should pay great attention to his writings; for supposing that he had transmitted an account of a nation with whom we had no connection, yet, if his work abounded with exemplary histories, replete with instruction, and communicating rules of life applicable to all mankind, it certainly would have deserved a serious perusal; but should we discover, that it brought to view the very beginning of things, described the original of human-kind, and God's gracious revelation of himself, ought it not to excite our ardent curiosity to acquaint ourselves with such important particulars, in which every one of us is so greatly interested?

As I think it will be satisfactory to you, to know in what manner the Jews of our times commemorate the passover, or feast of unleavened bread, I will inform you how I find it described in a book containing a history of all religions.

“ The feast of the passover is observed with more  
 “ solemnity than any of the others. On the sabbath-  
 “ day previous to the passover, the Jews have a ser-  
 “ mon preached in their synagogue on the paschal lamb;  
 “ and two days afterwards, all their furniture must be  
 “ washed clean; they search their houses that no lea-  
 “ vened bread may be found, and are extremely scru-  
 “ pulous in making up the unleavened bread. Most  
 “ commonly, the master of the house makes it; and  
 “ if any of it falls to the ground, the dogs and cats  
 “ are not suffered to eat it. It must be kneaded in a

“ place where the sun does not shine, and the cake  
“ which used formerly to be given to the priests, is  
“ burned to ashes.

“ They are obliged to sit down at table like persons  
“ in haste to begin a journey, in memory of their  
“ departure from Egypt. The master of the family  
“ sits down with his children and domesticks, when  
“ some cakes and part of a lamb are set before them;  
“ they are then served with a composition of fruits,  
“ in a pye made in the form of a brick, in remem-  
“ brance of the bricks made by their ancestors in  
“ Egypt. They afterwards eat bitter herbs, in re-  
“ membrance of the bitterness of Egyptian bondage;  
“ and the shoulder of a lamb being held up in a dish,  
“ the master of the house repeats the following words :  
“ *Behold the bread of sorrow and oppression, which*  
“ *our forefathers did once eat in Egypt, let him that*  
“ *is hungry draw near and eat, this is the sacrifice of*  
“ *the paschal lamb.* This ceremony being over, a  
“ hymn is sung by all the company present ; and when  
“ they come to that part mentioning the ten plagues  
“ of Egypt, they pour a little wine on the ground,  
“ wishing that those plagues may be far removed from  
“ them : then they drink off the wine and finish the  
“ hymn. The master of the house then washes his  
“ hands in clean water, and breaking one of the  
“ cakes, presents a part of it to each of the guests ;  
“ this being done, they begin to eat the lamb, and  
“ what is left must be burnt ; and the ceremony con-  
“ cludes with a glass of wine.”—

In this account of the method in which the modern  
Jews celebrate the passover, you may observe a great

resemblance of the original institution ; and when you shall be informed in what a wonderful manner the Jews, who were formerly a large united body of people, have been dispersed, and what obstructions their religion hath met with, you will be astonished, to think they have preserved so many of their ceremonies : but I will no longer detain you, because it is necessary to recal your attention to the Bible.



## S E C T. XXXII.

THE ISRAELITES PASS THROUGH THE RED  
SEA—THE EGYPTIANS DROWNED.

AND it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

But God led the people about, through the way of the wilderness of the Red Sea. And the children of Israel went up harnessed out of the land of Egypt.

And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light : to go by day and night.

He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-ze-phon : before it shall ye encamp by the sea.

For Pharaoh will say of the children of Israel, They are intangled in the land, the wilderness hath shut them in.

And I will harden Pharaoh's heart, that he shall follow after them : and I will be honoured upon Pharaoh, and upon all his host ; that the Egyptians may know, that I am the LORD. And they did so.

And it was told the king of Egypt that the people fled : and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us ?

And

And he made ready his chariot, and took his people with him.

And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

But the Egyptians pursued after them, (all the horses and chariots of Pharaoh, and his horsemen, and his army) and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were sore afraid; and the children of Israel cried out unto the LORD.

And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for it had been better

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for us to serve the Egyptians than that we should die in the wilderness.

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

The LORD shall fight for you, and ye shall hold your peace.

And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.

But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

And the angel of God, which went before the camp of Israel, removed and went behind them:

them: and the pillar of the cloud went from before their face, and stood behind them.

And it came between the camp of the Egyptians, and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night..

And Moses stretched out his hand over the sea: and the LORD caused the sea to go back by a strong east-wind all that night, and made the sea dry land, and the waters were divided.

And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

And it came to pass that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

And took off their chariot-wheels, that they drave them heavily: so that the Egyp-

tians said, Let us flee from the face of Israel: for the LORD fighteth for them against the Egyptians.

And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

And Moses stretched forth his hand over the sea; and the sea returned to his strength when the morning appeared: and the Egyptians fled against it: and the LORD overthrew the Egyptians in the midst of the sea.

And the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them.

But the children of Israel walked upon dry land in the midst of the sea: and the waters were a wall unto them on their right hand and on their left.

Thus the LORD saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore.

And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

A N N O-



## ANNOTATIONS AND REFLECTIONS.

Has it not afforded you a high degree of satisfaction, my dear, to find that the Israelites were so happily delivered from the hands of their enemies?

Had they been left to follow the dictates of their own minds, in all probability they would have taken the nearest way to the land of Canaan; but the Israelites were very unfit for war, as they were easily intimidated, having had their spirits kept in subjection by severe bondage; and were therefore utterly unqualified to encounter such formidable enemies as the Philistines, who would naturally oppose the passage of such a numerous body of men through their land. Besides, you will find, that the Israelites were apt to murmur and repine at every disappointment, and it is likely would have revolted, and joined themselves to other nations, if they had perceived a prospect of present advantage. It certainly was the gracious intention of God, not only to bless them, but to render them deserving of his blessing, by teaching them how they might pay him acceptable service: and for this purpose also he led them about through the wilderness, that in such a retirement they might without interruption receive and learn those laws his wisdom should ordain for them; and by degrees, be entirely weaned from idolatrous practices so abominable in his sight; which there is reason to suppose, many of them were addicted to, and would most likely have retained in the promised land.

Now my dear, I would have you recollect, that the ALMIGHTY had chosen the Israelites as a peculiar people.

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ple. According to his promise to Abraham, Isaac, and Jacob, they were to become a great nation, and the SAVIOUR of the world was to be born amongst them; therefore it was particularly necessary, that they should keep from worshipping false gods; and in order to encourage them to continue stedfast to the true God, (the Creator and Governor of the universe) he vouchsafed to be their KING, gave them laws, appointed their mode of worship, directed them what nations they should make war with, and how justice should be administered amongst themselves. Although he was truly the God of all the world, yet he would be called the God of Israel, because amongst them would he shew his wonderful works: and in order to encourage them to submit to his dispensation, he favoured them with a visible proof of his DIVINE PRESENCE, by the appearance of a cloud in the form of a pillar, which gave them light by night, and served as a guide to direct their marches in the day-time. Had not God in this manner condescended to the infirmities of their nature, they would scarcely have had courage to leave Etham, and follow Moses; for they were ordered to encamp in a place which was so situated, as to furnish no means of escape from utter destruction, but by the particular providence of their heavenly Leader. On one side of them a range of craggy rocks, on the other (as is supposed) forts and garrisons of the Egyptians; before them the sea, behind them the hosts of their enemies, at whose appearance, in all probability, they had been used to tremble; who had humbled their very souls by their barbarous treatment, and whose commands it was death to dispute: they were strangers to the arts of war, unskilled to wield  
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## DELIVERED FROM THE EGYPTIANS. 321

the sword, to draw the bow, or throw the spear and lance; nor could they climb the lofty rocks, and hide themselves from the impending dangers; neither were they furnished with vessels, to carry them across the sea in search of a place of refuge or retreat. This was their situation when Pharaoh (recovered a little from the consternation and fear which the last plague had raised in his impious mind) resigned himself again to malice, hatred, and every tumultuous passion, repenting that he had let Israel go. He therefore assembled his people and called aloud, commanding them to arm themselves with the dreadful weapons of war, harness their proud steeds to the stately chariots, and with impetuous haste pursue the footsteps of those defenceless wretches, confident of success from superior force. But what is man when he exalteth himself against God? What is an host of men, when opposed to the ALMIGHTY? Pharaoh having so far succeeded as to overtake the affrighted Israelites, without doubt his heart exulted, and he prepared to lift up his hand to compleat his fatal purpose; and here must have been an end of God's people, but that the LORD, faithful and true, ever mindful of his covenant, wrought that wonderful miracle of dividing the Red Sea!

At first sight of the Egyptians it seems, that the Israelites addressed themselves to God in prayer; but not meeting with immediate deliverance, their fears became too powerful for their religion, and they began to murmur and repine against Moses. It certainly was very sinful to throw aside their faith and confidence in God, after the instances of his power and goodness which they had so recently beheld; but the LORD had com-

passion on them, and commanded Moses to comfort and encourage them: the ANGEL of GOD (or the cloud which served as a token of the PRESENCE of GOD) went from before their face, and stood behind them. But you have just read the wonderful story; therefore I shall only remark, that this astonishing series of events will furnish us with the most useful instructions, if we meditate on them with serious attention.

We learn from this history, that GOD is undoubtedly the LORD and Governor of all things; for every part of nature is subservient to his ALMIGHTY will, and he can alter and dispose them according to his pleasure. The light and darkness, fire and water, wind, hail, thunder, insects, reptiles, all obey his word, and serve either to contribute to the beauty, harmony, and usefulness of the world, or to punish the wickedness of mankind, for whose benefit they were kindly designed. We should therefore be thankful to GOD, and never make an improper use of his gifts, lest he cause them to become curses unto us.

We may also understand, how displeasing in the sight of GOD are pride and impiety; and should therefore carefully guard our minds against the temptations of Satan, by entertaining an humble opinion of ourselves, and reverence for GOD, that he may assist us with his HOLY SPIRIT, and keep us from hardness of heart. The relation of these wonderful transactions also teach us, how safely we may rely on the promises of GOD, for you find that he faithfully fulfilled them to the Israelites.

We may likewise learn never to despair, for there is no situation, however distressing and helpless it may appear,

appear, but God is able to deliver us from it. We must not indeed expect him to perform miracles in our favour, by changing the course of nature, because miracles have ceased since the establishment of Christianity; though if we read the history of different nations, and observe what passes in the world around us, we may find that his providence frequently interposes in a wonderful manner, to relieve the distresses, and soften the afflictions of those who trust in him. We should therefore pray to him for protection, use the means he has furnished us with for our support, and when danger threatens, or misfortunes befall us, we should then submit to his dispensations with patient resignation, and humble hope of deliverance, by his infinite mercy and goodness.

## S E C T. XXXIII.

## THE SONG OF MOSES.

**T**HEN sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD: for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

The LORD is a man of war: the LORD is his name.

Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea.

The depths have covered them, they sank into the bottom as a stone.

Thy right-hand O LORD, is become glorious in power: thy right-hand, O LORD, hath dashed in pieces the enemy.

And



And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

And with the blast of thy nostrils the waters were gathered together: the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them: I will draw my sword, my hand shall destroy them.

Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

Who is like unto thee, O LORD, amongst the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders!

Thou stretchedst out thy right-hand, the earth swallowed them.

Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

The people shall hear, and be afraid: sorrow shall take hold of the inhabitants of Palestina.

Then

Then the dukes of Edom shall be amazed: the mighty men of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them: by the greatness of thine arm they shall be as still as a stone: till thy people pass over, O LORD, till the people pass over, which thou hast purchased.

Thou shalt bring them in and plant them in the mountain of thine inheritance; in the place, O LORD, which thou hast made for thee to dwell in; in the sanctuary, O LORD, which thy hands have established.

The LORD shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots, and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them: but the children of Israel went on dry land in the midst of the sea.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand: and all the women went out after her with timbrels and with dances.

And

And Miriam answered them, Sing ye to the LORD; for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur: and they went three days in the wilderness and found no water.

#### ANNOTATIONS AND REFLECTIONS.

When the children of Israel had passed the dangers of the Red Sea, and saw their enemies, whom they had so much reason to dread, lying breathless on the sea-shore, no doubt they felt the most transporting pleasure; and, with pious rapture, joined in that beautiful song which you have just read. Tho' from the sublimity of the stile it is, in a great measure, above your comprehension, and therefore does not appear with half the advantage that it will do to your maturer judgment, I would not omit it; because I think it cannot fail of affecting your mind in some degree, and of conveying an idea of the sense which the Israelites entertained of this wonderful deliverance; besides, it affords us an example of the sentiments we ought ourselves to encourage, when we experience any particular mercies from the hand of God. Some part of it is prophetic, and foretels the future conquests and prosperous state of the Israelites. Singing of psalms (or devotional songs) you find, is a very antient custom,

tom, and properly makes a part of our religious worship at this time ; for when performed with solemnity, it certainly is very edifying, and serves to elevate the mind to heaven.

After Moses had concluded this act of thanksgiving, accompanied by the men of Israel, Miriam, his sister, answered or repeated it, in concert with the women ; for tho' only one verse is mentioned, we may suppose they sang the whole.

I shall say no more at present of this fine poem, for so it certainly must be in its original language, because I cannot illustrate it to your tender capacity without degrading it ; but there is one expression I wish to explain, lest you should misunderstand it ; “ *The LORD is a man of war ;*” it is very common in poetry to make use of comparisons ; now as Moses could not compare GOD to any thing equal to or greater than himself, he makes use of this expression, to shew that the LORD was able to subdue all his enemies, and that no one could stand against him.

## S E C T. XXXIV.

THE ISRAELITES MURMUR AGAINST MOSES.  
GOD FEEDETH THEM WITH MANNA.

**A**ND when they came to Marah, they could not drink of the waters of Marah; for they were bitter: therefore the name of it was called Marah.

And the people murmured against Moses, saying, What shall we drink?

And he cried unto the LORD: and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them;

And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes; I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

And

And they came to Elim, where were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month, after their departing out of the land of Egypt.

And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out, and gather a certain rate every day, that I may prove them, whether they will walk in my law or no.

And it shall come to pass, that on the sixth day, they shall prepare that which they bring



bring in; and it shall be twice as much as they gather daily.

And Moses said unto all the children of Israel, At even then ye shall know that the LORD hath brought you out from the land of Egypt.

And in the morning then shall ye see the glory of the LORD: for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us?

And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full, for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD.

And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

And it came to pass as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.

And the LORD spake unto Moses, saying,

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I have heard the murmurings of the children of Israel; speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I am the LORD your God.

And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

And when the dew that lay was gone up, behold upon the face of the wilderness there lay a small round thing as small as the hoarfrost on the ground.

And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

This is the thing which the LORD hath commanded, Gather of it every man according to his eating: an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

And the children of Israel did so, and gathered some more, some less.

And

And when they did mete it with an omer, he that gathered much, had nothing over, and he that gathered little had no lack : they gathered every man according to his eating.

And Moses said, Let no man leave of it till the morning.

Notwithstanding they hearkened not unto Moses : but some of them left of it until the morning, and it bred worms and stank : and Moses was wroth with them.

And they gathered it every morning, every man according to his eating : and when the sun waxed hot, it melted.

And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man : and all the rulers of the congregation came and told Moses.

And he said unto them, This is that which the LORD hath said, To-morrow is the rest of the holy sabbath unto the LORD ; bake that which ye will bake, to-day, and see the that ye will see the ; and that which remaineth over, lay up for you to be kept until the morning.

And they laid it up till the morning, as Moses bade : and it did not stink, neither was there any worm therein.

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And

And Moses said, Eat that to-day: for to-day is a sabbath unto the LORD: to-day ye shall not find it in the field.

Six days ye shall gather it, but on the seventh day, which is the sabbath, in it there shall be none.

And it came to pass, that there went out some of the people on the seventh day, for to gather, and they found none.

And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

So the people rested on the seventh day.

And the house of Israel called the name thereof Manna: and it was like coriander seed, white, and the taste of it was like wafers made with honey.

And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you  
in

in the wilderness, when I brought you forth from the land of Egypt.

And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

As the LORD commanded Moses, so Aaron laid it up before the testimony, to be kept.

And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna until they came unto the borders of the land of Canaan.

Now an omer is the tenth part of an ephah.

#### ANNOTATIONS AND REFLECTIONS.

The time was not yet come, at which the ALMIGHTY purposed to destroy the idolatrous nations, and settle his own people in their stead; nor were they yet fit to enter into possession of the promised land, therefore he exercised them with a variety of vicissitudes; sometimes he blessed them with prosperity, at other times tried them by afflictions, but all tended to improve and mend their hearts, to teach them his will, and to promote their true happiness. Had constant success attended their

steps, they would have grown proud and arrogant; for prosperity is too apt to draw the mind from God, and therefore adversity often becomes necessary to teach mankind the uncertainty of every thing below, and that all the blessings we receive, come from his bountiful hand.

How soon did the Israelites forget his merciful deliverance of them, and upon the first disappointment break out into murmurs of discontent against Moses! however, the LORD took compassion on them, soon relieved their distress by a fresh miracle, and vouchsafed to make a covenant, in order to let them know upon what terms he would protect and bless them; and to warn them not to provoke his anger as the Egyptians had done, lest he should afflict them with the same calamities. To encourage them to obedience, he directed them to a place delightfully situated, where they might agreeably repose themselves under the shade of palm-trees; and every tribe appropriate to their use a well to refresh themselves, and water their cattle.

What a pleasing recess must this appear, after the conflicting scenes they had lately passed! here they might quietly relate the dangers they had escaped, embrace with fondness their little children, congratulate each other on their miraculous deliverance, and anticipate in imagination the blessings of the promised land; but they were not allowed to take up their abode here, and they marched on to the wilderness of Sin, where they arrived a month after their departure from Egypt: by this time their stock of provisions was exhausted, and they fell again into despondency, forgetful of the many miracles that had been wrought in their favour, and how kindly the ALMIGHTY protected and succoured them.



them in every emergency. It certainly was very foolish to murmur against Moses and Aaron, because it was evident, that every thing respecting their journeying was ordered by the particular direction of God; for the cloudy pillar still remained to assure them of his PRESENCE, and Joseph's bones, which they carried with them, ought to have reminded them of the promise made to their forefathers, and of his faith in them.

In what a variety of ways can the ALMIGHTY display his power and goodness! who would have expected that a number of fowls, sufficient to feed so great a multitude, should suddenly come to hand, or that bread should fall like rain from heaven? Surely every sentiment of goodness which discontent had smothered, must break out afresh in their minds, when they beheld the glory of the LORD, and understood his gracious purposes.

As the mercies of God made so little impression on the minds of the Israelites, he chose to shew them that they were dependent on him for their daily support; and therefore they were obliged to gather the manna every day, excepting on the sabbath, for which they were supplied with a double portion the day before, that did not decay: this circumstance confirmed the assurance, that God actually sent it them, and was a very great miracle; but still, to convince succeeding generations of the reality of an event, so strange that the truth of it might be called in question, God ordained that a small portion of it should be kept from decay for a number of years.

I think it is unnecessary to enlarge on these miracles, as you must know, that nothing less than

the power of God could effect such wonders: yet I cannot help pointing out to you, my dear, how we should apply the instructions they furnish us with, to our own practice. Though we do not travel like the Israelites through a wilderness, we are like them in a state of probation, and must expect to meet with various trials; therefore we must endeavour to learn to bear the changes of fortune with equality of mind. When we are blessed with prosperity, we must rejoice with thankfulness and humility, acknowledging from whence our blessings flow: when adversity visits us, we must consider it as coming likewise from God, and submit with patient resignation to his afflicting hand; entreating him to ease the burden, or enable us to bear it. Scarcely any circumstances of life are so desperate as to exclude hope, unless we give way to despair, and distrust God's mercy; for he certainly proportions our sufferings to our strength, and corrects like a kind parent only to render us more worthy of his loving-kindness.

The ALMIGHTY has so ordered the present state of the world, that our necessities may be relieved by natural means; and, as I have told you before, it is astonishing to reflect how wonderfully events are ordered, so that there is no need of miracles. The ALMIGHTY, by his infinite power and wisdom, certainly could have supplied the Israelites with every thing they wanted, as he does us; but then, neither they nor the world would have thought so much of his goodness: he has in their example given us undoubted proofs that his power is infinite, and that mankind are indebted to him for all things. Though the corn of which our bread is made, does not appear of so perishable a nature as manna, it is  
subject

subject to a variety of injuries, and a famine may deprive us of it at once; it is the good providence of God alone that can secure it to us: by him, also, are our cattle and sheep preserved. A continued drought may prevent our having water, nor can any effort of our own avert the evils which our wickedness may provoke him to inflict; let us therefore set a high value on his mercies, and endeavour to secure his favour by the performance of our duty.

## S E C T. XXXV.

THE ISRAELITES MURMUR FOR WANT OF  
WATER AT REPHIDIM, AND FIGHT WITH THE  
AMALEKITES.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim : and there was no water for the people to drink.

Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me ? wherefore do ye tempt the LORD ?

And the people thirsted there for water ; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children, and our cattle with thirst ?

And Moses cried unto the LORD, saying, What shall I do unto this people ? they be almost ready to stone me.

And

And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod, wherewith thou smoteſt the river, take in thine hand and go.

Behold, I will ſtand before thee there upon the rock in Horeb: and thou ſhalt ſmite the rock, and there ſhall come water out of it, that the people may drink. And Moſes did ſo, in the ſight of the elders of Iſrael.

And he called the name of the place Maſſah, and Meribah, becauſe of the chiding of the children of Iſrael; and becauſe they tempted the LORD, ſaying, Is the LORD among us, or not?

Then came Amalek, and fought with Iſrael in Rephidim.

And Moſes ſaid unto Joſhua, Choofe us out men, and go out, fight with Amalek; to-morrow I will ſtand on the top of the hill, with the rod of GOD in mine hand.

So Joſhua did as Moſes had ſaid to him, and fought with Amalek: and Moſes, Aaron, and Hur, went up to the top of the hill.

And it came to pass when Moses held up his hand that Israel prevailed : and when he let down his hand, Amalek prevailed.

But Moses' hands were heavy, and they took a stone and put it under him, and he sat thereon : and Aaron and Hur stayed up his hands, the one on the one side and the other on the other side ; and his hands were steady until the going down of the sun.

And Joshua discomfited Amalek and his people with the edge of the sword.

And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua : for I will utterly put out the remembrance of Amalek from under heaven.

And Moses built an altar, and called the name of it JEHOVAH-nissi.

For he said, Because the LORD hath sworn, that the LORD will have war with Amalek from generation to generation.

#### ANNOTATIONS AND REFLECTIONS.

I have already said so much on the discontent of the Israelites, that I think, my dear, I may leave you to make your own reflections on it in the present instance ; I shall only remark the amiable meekness of Moses,  
who



who tho' he had sufficient reason to resent their unkind and unjust reproaches, yet he mildly remonstrated only, and warned them not to tempt the LORD; he then addressed himself in earnest prayer to GOD. Surely, when they saw the stony rock gush out with water, their flinty bosoms must relent, and their consciences reproach them for such base ingratitude to their Divine Benefactor, and for their unjust treatment of his patient servant.

Hitherto GOD had done every thing for Israel, but now they were, by his appointment, to act for themselves. The Amalekites who attacked them, were some of the descendants of Esau; who, we may suppose, hated Jacob's posterity on account of the birth-right; especially as the promises made to him began now to be accomplished. If they supposed that the Israelites were in a defenceless state, it was mean and cruel to attack them; but I think it appears, that they defied the GOD who so visibly protected the Israelites; and that was the reason he suffered them to be put to the sword. On this occasion young Joshua's valour was first tried, and honoured with victory; but, that the Israelites might not suppose that the strength of their own arms had insured their success, the same visible token of GOD's power was employed, that had been used against Pharaoh, I mean, the rod of Moses; but in this instance, the people were themselves made instrumental to the punishment of their presumptuous enemies; whereas, respecting the plagues of Egypt, they had been entirely passive, and other creatures were employed to execute the will of the ALMIGHTY.

When

When the Israelites perceived how evidently the LORD distinguished Moses, surely they were instructed to pay him respect and honour.

Moses was commanded to record this victory; and because Joshua was to succeed him, as leader of the people, the LORD required Moses to make known to him his purposes in respect to the Amalekites, that he might never spare them in any future battle.

How dangerous a thing it is to oppose the ALMIGHTY! we should, therefore, guard our minds against every act of rebellion to our HEAVENLY KING, study to know his will, honour his servants, and never, in any instance, proceed in defiance of his power; which all persons do, who indulge themselves in the practice of wilful sins, which they know are displeasing in his sight.

## S E C T. XXXVI.

JETHRO'S ADVICE TO MOSES—RULERS AP-  
POINTED TO ASSIST MOSES IN THE GOVERN-  
MENT.

**W**HEN Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt;

Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

And her two sons: of which the name of the one was Gershom; for he said, I have been an alien in a strange land.

And the name of the other was Eliezer: (for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh.)

And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God.

And

And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

And Moses went out to meet his father-in-law, and did obeisance, and kissed him: and they asked each other of their welfare; and they came into the tent.

And Moses told his father-in-law all that the LORD had done unto Pharaoh, and to the Egyptians for Israel's sake, and all the travel that had come upon them by the way, and how the LORD delivered them.

And Jethro rejoiced for all the goodness which the LORD had done to Israel: whom he had delivered out of the hand of the Egyptians.

And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly, he was above them.

And Jethro, Moses' father-in-law, took a burnt-offering, and sacrifices for God: and Aaron came, and all the elders of Israel

to eat bread with Moses' father-in-law before God.

And it came to pass on the morrow, that Moses sat to judge the people; and the people stood by Moses from the morning unto the evening.

And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

And Moses said unto his father-in-law, Because the people come unto me to enquire of God.

When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

And Moses' father-in-law said unto him, The thing that thou doest is not good.

Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

Hearken now unto my voice, I will give thee counsel, and God shall be with thee:

Be

Be thou for the people to God-ward, that thou mayest bring the causes unto God.

And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.

And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge; so shall it be easier for thyself, and they shall bear the burden with thee.

If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

So Moses hearkened to the voice of his father-in-law, and did all that he had said.

And Moses chose able men out of all Israel, and made them heads over the people,  
rulers



rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

And they judged the people at all seasons : the hard causes they brought unto Moses, but every small matter they judged themselves.

And Moses let his father-in-law depart : and he went his way into his own land.

#### ANNOTATIONS AND REFLECTIONS.

In the beginning of the world, every parent ruled his own family ; but when mankind were increased greatly, and many families lived in one place, it was necessary that there should be a person appointed to have the supreme command ; for disputes would frequently arise between individuals of different families, which could not be decided by parental authority ; because each party would refer to separate judges, each of whom, would, in all probability, be partial to his own relation ; from hence, arose a necessity for laws to be made for the good of society, and for magistrates, chosen by mutual consent, to administer justice agreeably to those laws. It is not necessary, my dear, for me to inform you, at present, of the different modes of government that have subsisted in the world ; I shall, therefore, only tell you, that when there are a great many people under the government of one man, who is obliged to have a number of inferior officers, to assist in the administration of justice, he is usually called  
a king.

a king. The idolatrous nations had governors of this kind; but till a considerable time after the death of Moses, the LORD vouchsafed to be the king of the Israelites; he appointed them laws, and they made war with different nations by GOD's particular command; and Moses assumed no farther authority over the people, than as the minister of GOD's will. During their abode in the wilderness, the presence of the LORD visibly appeared amongst them in the cloudy pillar; but as Moses was deputed by GOD to make known his laws, and put them in execution, the people had recourse to him in all doubtful cases, and when any disputes arose amongst themselves: we may therefore suppose, that Moses must have had an arduous task, if we consider the natural disposition of the Israelites: so that he readily embraced the advice of his father-in-law, when he found it would not be offensive to GOD; taking the utmost care to select persons of integrity, fit to be employed in such important concerns.

Of what nature the priesthood of Jethro was we are not informed, but if he had been formerly an idolater, he certainly became a convert to the true God, and continued so.

## S E C T. XXXVII.

THE LAW GIVEN BY GOD FROM MOUNT SINAI  
—MOSES ASCENDS THE MOUNTAIN—BOUNDS  
PRESCRIBED TO THE PEOPLE.

**I**N the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto myself.

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people: for all the earth is mine.

And

And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

And all the people answered together, and said, All that the LORD hath spoken, we will do. And Moses returned the words of the people unto the LORD.

And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

And the LORD said unto Moses, Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes,

And be ready against the third day, for the third day the LORD will come down in the sight of all the people upon mount Sinai.

And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or

touch the border of it: whosoever toucheth the mount, shall be surely put to death:

There shall not an hand touch it, but he shall surely be stoned or shot through: whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

And he said unto the people, Be ready against the third day.

And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp, trembled.

And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount.

And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

And the LORD came down upon mount Sinai, on the top of the mount; and the LORD called Moses up to the top of the mount, and Moses went up.

And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

And let the priests also which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

And Moses said unto the LORD, The people cannot come up to mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

And the LORD said unto him, Away, get thee down, and thou shalt come up, thou and Aaron with thee: but let not the priests and the people break through, to come up unto the LORD, lest he break forth upon them.

So Moses went down unto the people, and spake unto them.

And



And GOD spake all these words, saying,  
I am the LORD thy GOD, which have  
brought thee out of the land of Egypt, out  
of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven  
image, or any likeness of any thing that is  
in heaven above, or that is in the earth  
beneath, or that is in the water under the  
earth.

Thou shalt not bow down thyself to them,  
nor serve them: for I the LORD thy GOD  
am a jealous GOD, visiting the iniquity of  
the fathers upon the children unto the third  
and fourth generation of them that hate me:

And shewing mercy unto thousands of  
them that love me and keep my command-  
ments.

Thou shalt not take the name of the LORD  
thy GOD in vain: for the LORD will not hold  
him guiltless that taketh his name in vain.

Remember the sabbath-day, to keep it  
holy.

Six days shalt thou labour, and do all thy  
work.

But the seventh day is the sabbath of the  
LORD thy GOD: in it thou shalt not do any

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work,

work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

For in six days the LORD made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the LORD blessed the sabbath-day, and hallowed it.

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

And

And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us lest we die.

And Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not.

And the people stood afar off, and Moses drew near unto the thick darkness where God was.

And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep and thine oxen: in all places where I record my name, I will come unto thee, and I will bless thee.

## ANNOTATIONS AND REFLECTIONS.

What a wonderful event is here recorded ! Does not the relation of it fill you with the utmost reverence and veneration ? That gracious and divine Being, who had hitherto conducted the children of Israel by the appearance of a cloudy pillar, and declared his will to Moses, vouchsafed, at length, to let the people themselves hear his awful voice ; and entered, as it were, personally into a covenant with them.

It seems, that the pillar of the cloud rested on the top of mount Sinai, and the children of Israel encamped at the foot : Moses ascended it, and was employed again as a messenger to the people, whom he was commanded to remind of the wonders God had wrought in their behalf ; how he had delivered them from the Egyptians, “ and borne them on eagles \* wings “ to himself.” How affectionate and condescending was this language ! which seemed calculated to excite in their minds a sense of God’s goodness, and to prepare them for the gracious covenant he was going to offer to their acceptance.

The condition God required on their part was, that “ they should obey his voice indeed ;” that is, with sincerity and truth ; which implied, that they should keep all his commandments. If they would do this, He promised to distinguish them from every other people in the world, by peculiar blessings ; to make them an holy nation, a kingdom of priests ; which

\* An eagle is a bird remarkable for strength and swiftness, and is said to carry its young ones on its wings,

means, that they should be separated from idol worshippers, and be employed in the service of God.

To prevent their entertaining any suspicions that Moses deceived them, the LORD vouchsafed to let them hear his HOLY VOICE, and have a transient view of his GLORY; but to teach them that none should approach the DIVINE PRESENCE with irreverence or indecorum, they were commanded to sanctify themselves, and wash their clothes. By sanctifying themselves is meant, that they should lay aside worldly business, and attend solely to religious exercises: washing their clothes would give them a decent appearance, and, at the same time, remind them of the necessity of purifying their hearts, by cleansing them from all ungodly thoughts and affections. Bounds were set to keep the people at an awful distance, to make them sensible of their own demerits, and the necessity of a MEDIATOR. To explain to you, my dear, what a mediator is, I must make use of a very familiar comparison.

Suppose that two persons, the one rich and the other poor, had made an agreement; that the rich man had promised he would supply the poor one with all the necessaries of life, provided he would perform some trifling services, to shew that he was sensible of his dependence on the other's bounty; who, to keep him more steadily attached to himself, should make it one condition of his agreement, that if the poor man neglected to perform his part of the covenant, he would not only withdraw his kindness, but inflict punishment on him. Surely, any person in indigent circumstances, would be glad to purchase to himself ease and plenty

on such conditions: but, if after all, he should depart from his friend, and omit the requisite services, must he not naturally dread the anger and resentment of his offended benefactor, and expect to receive the punishment due to his offence? Suppose, that he should immediately find himself in a most helpless condition, and wish for a reconciliation, could he possibly expect to obtain admission to his friend, or that he would listen to his excuses, and remit the punishment? Would it not, therefore, be a very great instance of generosity, if his benefactor should send a person to him to offer him forgiveness, and a continuance of his favour and protection, provided he was really sensible of his faults, and would promise to continue faithful for the future? The person so employed, would be a **MEDIATOR**.

Such, by the gracious appointment of **GOD**, was **MOSES** to the Israelites. You well know, that they had repeatedly offended **GOD** since their departure from Egypt; that they had broken every covenant the **LORD** had vouchsafed to make with them; and therefore, had no just claim to the blessings that were promised for their obedience: on the contrary, had highly provoked the anger of the **ALMIGHTY**, and could not have complained of injustice, if he had left them to perish in the wilderness. But this most benevolent of Beings suffered his mercy to prevail in their behalf, and condescended to renew his covenant, kindly pardoning their former atrocious crimes. As **Moses** had distinguished himself in a particular manner by his faith and obedience, he was made the messenger of **GOD**'s grace and mercy; or a mediator to those who had banished themselves from his glorious presence,

by



by disobedience and distrust of God's providence. Moses discharged this important commission, and the gracious offer was received with eager joy by all the people; the terms which God vouchsafed to propose, were so advantageous to them, that they willingly acquiesced, without consulting their own variable hearts, to discover whether they should be able to fulfil the engagement. When the requisite preparations were made, and the expected day arrived, with what solemnity was their attention awakened to the awful scene they were assembled to behold!

It is said, that God descended on the mountain, because he made his PRESENCE more visible there by sensible and surprizing effects. Thunder rent the air, lightnings flashed from the sky, and the trumpet of angels summoned the trembling people to hear the word of God; a solemn silence ensued, and Moses spake unto the LORD: it is vain to guess what he said, perhaps something expressive of the people's penitence; however, you find he was encouraged to ascend the mountain, but again commanded to caution the people not to suffer curiosity to lead them beyond the bounds prescribed; the charge is often repeated; this implies, that some were inclined to do so; which was known to the divine Being, who seeth the most secret thoughts of men.

Moses therefore informed them of the divine command, and God spake in the hearing of all the people that excellent law called the ten commandments, the observance of which makes part of our own religion to this day; and they are worthy of particular examination, as we may assure ourselves they were really spoken

by God. Had they proceeded from the mouth of an angel, or any created being, they would certainly have tended to lead them into the very crime they were so repeatedly required to avoid, that of idolatry; for the people would naturally worship him, who declared himself the God that had bestowed such benefits upon them.

You know the commandments by heart, and now you understand the divine original of them, I hope you will be solicitous to inform yourself of their meaning; for which purpose I can furnish you with the explanations written by the best authors, therefore shall not dwell so much upon them as I otherwise should do, only just point out the general import of them: the first four relate to our duty towards God, and the remainder concern ourselves and fellow-creatures.

Observe in the first and second how strictly God forbids idolatry; therefore endeavour always to let your great Creator have the highest place in your affections, and never suffer any thing to draw you away from his service: do not use his holy name irreverently, by saying God and LORD in common conversation, for remember what is threatened in the third commandment. Observe the sabbath as the LORD enjoins in the fourth, by consecrating that holy day to religious employment; be regular in your attendance at church, and join in the public worship with sincerity and humility of mind; considering yourself as more immediately in the presence of your Maker, for the church is the house of God: be careful to employ some part of the day in studying the scriptures, meditate on the mercies of the week past, and form resolutions to amend your life.

The fifth requires you to honour your father and mother, that is to say, to pay them the respect which is due to them for their tender care and solicitude for your welfare, and never to do any thing that will give them uneasiness: this extends to all who have authority over you.

I hope you will not be tempted to commit the dreadful sin mentioned in the sixth; but you must be sure on no occasion to indulge the passions of anger and revenge, because it is impossible to tell how far they may lead you: many a one has been guilty of murder, from not resisting the first emotions of resentment.

The seventh commandment instructs us to observe decency in all our words and actions.

The eighth forbids us to take what belongs to another, without his consent, and enjoins us to render to all what is their due.

We must avoid speaking any untruth, which is meant by bearing false witness, the duty proposed in the ninth.

The tenth forbids us to wish for or desire what belongs to other people, and teacheth us to rest contented with that portion of the things of this world which it has pleased God to bestow; without repining at the superior riches and plenty which other persons are possessed of, or using any unlawful means to obtain them.

The Law you find was given with such proofs of the majesty of God, that the people were ready to die with fear and apprehension, and requested that for the future Moses might speak for them. He endeavoured to remove their terrors, by assuring them that the ALMIGHTY only meant to prove them; that this tremendous ceremony was intended to impress their minds with

reverence, and to give them awful thoughts of their divine Benefactor. Their consciences doubtless accused them for their repeated offences, and they found themselves unworthy to stand before the LORD, which made them solicitous that Moses should be their mediator; he accordingly drew near, and was graciously accepted. When he had entered the thick darkness, he received those directions concerning God's worship, which are related in the latter part of the section you have been reading; and was assured, that it was really the great CREATOR of all things that thus vouchsafed to reveal himself to his people; but who, on account of his infinite perfection, could not be worthily represented by any creature, neither was any being sufficiently excellent to assume his holy name; therefore, GOD promised to give the Israelites a certain manifestation of his actual PRESENCE on every necessary occasion.

We do not now make use of altars and sacrifices, because by GOD's command the ceremonial law was abolished at the establishment of christianity.

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## S E C T. XXXVIII.

FEASTS TO BE OBSERVED.—AN ANGEL PROMISED,  
WITH A BLESSING IF THEY OBEY HIM.

**T**HREE times shalt thou keep a feast unto me in the year.

Thou shalt keep the feast of unleavened bread: thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib: for in it thou camest out from Egypt: and none shall appear before me empty.

And the feast of harvest, the first-fruits of thy labours, which thou hast sown in the field: and the feast of in-gathering which is in the end of the year, when thou hast gathered in thy labours out of the field.

Three times in the year all thy males shall appear before the LORD GOD.

Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites: and I will cut them off.

Thou shalt not bow down to their gods nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

And ye shall serve the LORD your God, and he shall bless thy bread, and thy water: and I will take sickness away from the midst of thee.

There shall nothing cast their young, nor be barren in thy land; the number of thy days I will fulfil.

I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

And



And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee.

I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

And I will set thy bounds from the Red Sea, even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

Thou shalt make no covenant with them, nor with their gods.

They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

#### ANNOTATIONS AND REFLECTIONS.

Three times in a year the Israelites were to keep a feast to the LORD; these customs were abolished by the Christian dispensation, but are so frequently referred to in sacred history, that it is necessary to give you information

information concerning them. The first, that of Unleavened Bread, was joined to the passover, (which I have already explained to you) and kept in memory of the LORD's passing over the houses of the Israelites, when the first-born of the Egyptians were destroyed.

The Feast of Pentecost was the next, at which they offered the first produce of their harvest, in acknowledgment that they were indebted for all the increase of their corn and vegetables to GOD's bountiful providence.

The Feast of Tabernacles was the third, celebrated when they had gathered in their corn and fruits; this was a happy season; for what can be more comfortable than to reflect, that GOD has furnished a supply for that dreary season, when the earth, locked up by frost, no longer yields its pleasing verdure, and all nature appears in a state of desolation!

Those persons who can behold the riches of harvest with unthankful minds, are unworthy of the bread they eat. Though it has pleased GOD to supersede these Feasts of the Passover, Pentecost, and Tabernacles, in order to give us institutions of a superior nature, yet we may gather instruction from them, and learn to be thankful for the particular providence of GOD, that preserves us and our children, and to bless his holy name for all the comforts and conveniences of life. These festivals were to be kept by all the men of Israel, at stated times, in a place appointed by GOD; which shews, how pleasing to the ALMIGHTY is the assembling ourselves together for publick worship. Let us, therefore, never neglect this important duty for any frivolous excuses, (at our great festivals particularly)

cularly) but rejoice that we are allowed this happy privilege.

You find, my dear, that the Israelites had great encouragement to obey the precepts of the LORD, for observe how frequently he repeats his promises of protection: "Behold, I send an angel before thee, &c." By the angel is usually understood, a token of the divine presence; whether it pleased God to cause an appearance of the angelic nature, in the present instance, is hard to determine; but I think it is clear, that they were to consider it as that manifestation of the supreme Being, visibly directing and guiding the children of Israel to the promised land, which He had taught them to expect, whatever means he might choose to employ in effecting his gracious purposes. God said, "obey him, for my name is in him;" which implied, that he was infinitely superior to any created being; but we will not, my dear, puzzle ourselves with these difficult texts, as it can be of no real use to us; I think you will afterwards meet with something, that may help to explain this passage more fully, and this is the method we must always take in studying the scriptures: read them frequently, and compare one passage with another, by which means the true explanation may be generally obtained; however, let me, my dear child, advise you, above all things, to avoid speculation in respect to the mysteries of religion. Remember when God gave the law from mount Sinai, bounds were prescribed to the people, beyond which they were forbidden to approach. We must likewise set bounds to our curiosity, and rest contented with that degree of information which God

has

has vouchsafed us, respecting the divine nature and heavenly things; as it is utterly impossible for us, by any exertion of mind, to discover the hidden things of God: the nature of our own souls, is beyond the penetration of the most exalted understanding: amongst the inferior parts of the creation, we can find nothing that will teach us to know ourselves; therefore, it is still more vain, to try to "search out the ALMIGHTY to perfection." We may, however, learn from the scriptures, all that is necessary for us during our abode on earth; and, if we use our knowledge well, may rest assured, that our faculties will be greatly enlarged in a future state.

God graciously vouchsafed to the Israelites every encouragement they could possibly desire. We may also assure ourselves, that the same ALMIGHTY BEING will guide, protect, and bless us if we keep his commandments. The temporal blessings promised to the Israelites, seem to have been intended as a reward for destroying the idolatrous nations: those persons who were pious and zealous in their love of God, doubtless looked forward to a better world, and strove to render themselves worthy of eternal happiness, by combating their passions: such a warfare as the latter, we Christians are engaged in, and have certain assurances, that our fidelity to God shall not go unrewarded; but good persons must reconcile themselves to misfortunes and disappointments here, as they have no claim to uninterrupted prosperity, even if they render their best services; because they are not required, like the people of Israel, to fight the LORD's battles, and throw themselves entirely on providence.

## S E C T. XXXIX.

MOSES AGAIN ASCENDS THE MOUNT.—JOSHUA  
AND THE ELDERS BEHOLD THE GLORY OF GOD.

**A**ND he said unto Moses, Come up unto the LORD, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and worship ye afar off.

And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said, will we do.

And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel.

And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed

sacrificed peace-offerings of oxen unto the LORD.

And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said, will we do, and be obedient.

And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel.

And they saw the God of Israel: and there was under his feet as it were a paved work of sapphire-stone, and as it were the body of heaven in his clearness.

And upon the nobles of the children of Israel, he laid not his hand: also they saw God, and did eat and drink.

And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law,

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law, and commandments, which I have written, that thou mayest teach them.

And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

And he said unto the elders, Tarry ye here for us, until we come again unto you; and behold Aaron and Hur are with you: if any man have any matters to do, let him come unto them.

And Moses went up into the mount, and a cloud covered the mount.

And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

And the sight of the glory of the LORD was like devouring fire on the top of the mount, in the eyes of the children of Israel.

And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

## ANNOTATIONS AND REFLECTIONS.

Moses received a fresh command to ascend the mountain, and was ordered to bring Aaron and his sons, with some of the elders of Israel, that they might be witnesses of the glory of God; and testify to the people, that Moses was admitted to approach the DIVINE PRESENCE. When, agreeably to his office of a mediator, he had declared the words of the LORD, the people expressed their willingness to obey the will of God; upon which, Moses wrote the law in a book, that it might not be forgotten, but frequently repeated to them: they then performed a solemn sacrifice, with many ceremonies, expressive of the confirmation of the covenant betwixt God and his people; after which, Moses, and those who were with him, had a most wonderful vision of the glory of God; but so moderated, that though they were mortal men, they were able to bear it. Moses then went to receive the law, written on tables of stone; and left the government of the people, during his absence, to Aaron and Hur.

Moses remained on the mount six days, not daring to approach the cloud which covered the glory of the LORD, till he was called: on the seventh day he heard, and obeyed the welcome summons, and continued in the mountain forty days; during which time, he was miraculously sustained by the power of God, without the usual supplies of food to nourish him.

## S E C T. XL.

OF THE TABERNACLE—THE ARK—THE MERCY-  
SEAT—THE TABLE AND CANDLESTICK—THE  
ALTAR OF BURNT-OFFERING—THE COURT OF  
THE TABERNACLE.

AND the LORD spake unto Moses,  
saying,

Speak unto the children of Israel, that  
they bring me an offering: of every man  
that giveth it willingly with his heart, ye  
shall take my offering.

And this is the offering which ye shall  
take of them; gold, and silver, and brass,

And blue, and purple, and scarlet, and  
fine linen, and goats hair.

And ram-skins dyed red, and badgers-  
skins, and shittim-wood,

Oil for the light, spices for anointing oil,  
and for sweet incense,

Onyx-stones, and stones to be set in the  
ephod and in the breast-plate.

And let them make me a sanctuary; that  
I may dwell amongst them.

According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

And they shall make an ark of shittim-wood. And thou shalt overlay it with pure gold, within and without: and shalt make upon it a crown of gold round about.

And thou shalt cast four rings of gold for it, and put them in the four corners thereof.

And thou shalt make staves of shittim-wood, and overlay them with gold.

And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

The staves shall be in the rings of the ark; they shall not be taken from it.

And thou shalt put into the ark the testimony which I shall give thee.

And thou shalt make a mercy-seat of pure gold. And two cherubims of gold: and make one cherub on the one end, and the other cherub on the other end.

And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings: and their faces shall

look

look one to another ; toward the mercy-seat shall the faces of the cherubims be.

And thou shalt put the mercy-seat above upon the ark : and in the ark thou shalt put the testimony that I shall give thee.

And there I will meet with thee, and I will commune with thee, from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

Thou shalt also make a table of shittim-wood, and cover it with pure gold : and thou shalt make the dishes, and spoons, and bowls to cover withal, of pure gold.

And thou shalt set upon the table shew-bread before me alway.

And thou shalt make a candlestick of pure gold, six branches shall come out of the sides of it : and thou shalt make the seven lamps thereof, that they may give light over against it.

Moreover, thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet ; with cherubims

cherubims of cunning work shalt thou make them.

And thou shalt make fifty taches of gold, and couple the curtains together with the taches; and it shall be one tabernacle.

And thou shalt make curtains of goats hair to be a covering upon the tabernacle; eleven curtains shalt thou make.

And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth shall hang over the back-side of the tabernacle.

And thou shalt make a covering for the tent of rams skins dyed red, and a covering above of badgers skins.

And thou shalt make boards for the tabernacle of shittim-wood standing up.

And thou shalt make bars of shittim-wood.

And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

And



And thou shalt rear up the tabernacle according to the fashion thereof, which was shewed thee in the mount.

And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work : with cherubims shall it be made.

And thou shalt hang it upon four pillars of shittim-wood, overlaid with gold : their hooks shall be of gold, upon the four sockets of silver.

And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony ; and the vail shall divide unto you between the holy place and the most holy.

And thou shalt put the mercy-seat upon the ark of the testimony, in the most holy place.

And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south : and thou shalt put the table on the north-side.

And thou shalt make an hanging for the door of the tent, of blue, and purple, and

scarlet, and fine twined linen, wrought with needle work.

And thou shalt make for the hanging five pillars of shittim-wood, and overlay them with gold, and their hooks shall be of gold; and thou shalt cast five sockets of bras for them.

And thou shalt make an altar of shittim-wood, five cubits long, and five cubits broad; the altar shall be four square: and the height thereof shall be three cubits.

And thou shalt make the horns of it upon the four corners thereof; his horns shall be of the same: and thou shalt overlay it with bras.

And thou shalt make the court of the tabernacle: for the south-side, southward there shall be hangings for the court of fine twined linen of an hundred cubits long, for one side.

And the twenty pillars thereof, and their twenty sockets shall be of bras; the hooks of the pillars and their fillets shall be of silver.

And likewise for the north-side in length, there shall be hangings of an hundred cubits long, and his twenty pillars and their  
twenty

twenty sockets of bras: the hooks of the pillars and their fillets of silver.

And for the breadth of the court on the west-side, shall be hangings of fifty cubits; their pillars ten, and their sockets ten.

And the breadth of the court on the east-side, eastward, shall be fifty cubits.

The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

And on the other side shall be hangings, fifteen cubits: their pillars three, and their sockets three.

And for the gate of the court, shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: and their pillars shall be four, and their sockets four.

All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of bras.

The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of bras.

All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court shall be of bras.

And thou shalt command the children of Israel, that they bring thee pure oil-olive beaten, for the light, to cause the lamp to burn always.

In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations, on the behalf of the children of Israel.

#### ANNOTATIONS AND REFLECTIONS.

It seems, that there was, in many particulars, great resemblance between the religious ceremonies of the heathens and the patriarchs, during the lives of Abraham, Isaac, and Jacob; for each built altars of stone or earth, and offered sacrifices; but the former paid these divine honours to idols, and the latter adored the living GOD. Whilst the children of Israel abode in Egypt, they certainly were addicted to idolatry; and had, in a great measure, lost the knowledge of the true GOD, which Moses was sent to restore: \* as they had been so much accustomed to a ceremonial worship, it might be necessary to convey instruction by a great variety of ceremonies, in order to prevent their going again after idols; and since they were to be dis-

\* Henry's Exposition of the Old and New Testament. An excellent work, from which I have received great assistance.

guished as a holy people, and God's peculiar church, who were to shew forth his name and honour to the world, it was expedient, that they should have such forms of worship as bore evident marks of holiness, dignity, and purity; in opposition to the worshippers of idols, who had introduced into their sacrifices the most shocking absurdities that can be imagined.

We have reason to suppose, that from the beginning of the world, whilst the worship of God remained uncorrupted, some particular place was distinguished by tokens of the DIVINE PRESENCE; for we read, you know, that in the days of ENOS, men began to call upon the name of the LORD, or (as it is understood to mean) joined in publick worship. When the Israelites were separated from the idolatrous nations, they received evident proofs that God was amongst them, by the appearance of the cloudy pillar; and as he promised to display his power and glory to them in a distinguishing manner, he required them to make a sanctuary, or holy place, where he proposed to manifest himself on solemn occasions. God, undoubtedly, could have received their adorations in heaven; but, as he vouchsafed to be the King of the Israelites, he chose to have an earthly palace (or tabernacle); to which, all his people should repair to do him homage, by offering the sacrifices he was pleased to ordain, accompanied with prayer and thanksgiving. Moses was totally unfurnished with materials for making the tabernacle, and other appurtenances of divine worship, and therefore was commanded to apply to the people for their voluntary contributions: he likewise received particular directions from the LORD, respecting the form of the

S 3

tabernacle,

### 384 ARK, MERCY-SEAT, CANDLESTICK,

tabernacle, &c. and the materials they should be composed of. You may remember, that the Israelites were supplied with a variety of things by the Egyptians, of which they had hitherto found no use; they had now an opportunity of applying them to the best purpose, the service of GOD; who was pleased to accept them, if offered with a willing heart.

The ark was the first thing to be attended to; it was a kind of chest or coffer, wherein the tables of the law were carefully kept; it was called the ark of the testimony, because the law deposited in it was called the testimony, as it testified or witnessed against the people if they broke their covenant with GOD; which they could not pretend to be ignorant of, whilst it continued to be frequently read to them. The covering of the ark was called the mercy-seat, at each end of which was a cherub; what the particular form of these cherubims was is hard to determine, but we may suppose, that they were emblems of the holy angels, who always attend the divine presence.

Now though it is impossible for us to know all that was meant by the Jewish institutions, I think we may consider the ark as a representation of the heart of man, in which the commandments of GOD should be treasured up. The mercy-seat, sanctified by the divine presence, served to denote, that if they kept the law, GOD would preserve them by his mercy, constantly protect them, and shew them his glory in as evident a manner, as it is displayed to the angels that surround his heavenly throne, tho' not so majestically. The candlestick was intended to give light in the tabernacle; it consisted of six branches, which, together with the top, held seven lights; it

might



might serve to remind them, that the holy Spirit of God would enlighten the minds of his faithful servants, as that illuminated the tabernacle. The table of shew-bread (as it was called) seems to have been intended to intimate to them, that they should return thanks to God for their daily supply of provisions.

As the people dwelt in tents, the house of the LORD was of the same nature, that it might conveniently be carried with them as they journeyed from place to place: the curtains which surrounded it, were embroidered with cherubims; to denote, perhaps, that God is surrounded by angels. In order that the beauty of this elegant covering might not be injured, there was another of coarser texture, at a little distance, to keep it from the rain; and a third, of rams skins, dyed red, and badgers skins, supposed to be a kind of fine strong leather.

The vail which separated the holy place from the most holy, as it contained the mercy-seat with the cherubims, from whence the LORD promised to manifest his glory, was a type or shadow of heaven; this the people, on account of their manifold sins, were unworthy to enter; but as he would graciously accept the services they paid in obedience to his commands, he ordered an altar to be raised for offering their sacrifices. On this altar were offered those animals whose lives were accepted instead of the people's. Every one of the Israelites, undoubtedly, offended God daily; and as they had repeatedly broken the covenants which he had made with them, they had not the power of cleansing their souls from guilt; as guilty creatures, they were unworthy to appear before the LORD, neither

could they claim his protection. God was graciously pleased, therefore, to appoint a means of reconciliation, and to accept the life of an animal in lieu of that of a sinner; and to forgive his past sins, upon condition that he offered it with contrition and sincere purposes of amendment. This kind of sacrifices was likewise a shadow or type (as it is commonly called) of the great atonement and satisfaction which the promised seed, or SAVIOUR, should afterwards make for the sins of the whole world, as you will more clearly understand when you are instructed in the principles of the Christian religion.

The court of the tabernacle was the place in which the people assembled, and might be considered as a church, wherein all met together to serve God and to learn his law, in order that they might be able to qualify themselves for his favour by the practice of their duty.

You may observe, my dear, that in the Jewish religion, a great deal of spiritual meaning and instruction is contained; but I shall hope to convince you, that the Christian is much superior; and therefore I would not have you, at present, employ much thought about these ceremonies, as they are totally abolished by a new and more perfect dispensation.

## S E C T. XLI.

AARON AND HIS SONS SEPARATED FOR THE  
PRIEST'S OFFICE.—THE HOLY GARMENTS DE-  
SCRIBED.

AND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons.

And thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

And these are the garments which they shall make; a breast-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle, and they shall make holy garments for Aaron thy brother, and his sons,

that he may minister unto me in the priest's office.

And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.

And thou shalt take two onyx-stones, and grave on them the names of the children of Israel.

Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth, to be set in ouches of gold.

And thou shalt put the two stones upon the shoulders of the ephod, for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

And thou shalt make ouches of gold.

And two chains of pure gold at the ends: of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

And

And thou shalt make the breast-plate of judgment with cunning work: after the work of the ephod thou shalt make it: of gold, of blue, and of purple, and of scarlet, and of fine twined linen shalt thou make it.

And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

And the second row shall be an emerald, a sapphire, and a diamond.

And the third row a ligure, an agate, and an amethyst.

And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their enclosings.

And the stones shall be with the names of the children of Israel, twelve, according to their names; like the engravings of a signet, every one with his name shall they be according to the twelve tribes.

And thou shalt make upon the breast-plate chains at the ends, and two rings of gold.

And they shall bind the breast-plate by the rings thereof unto the rings of the ephod, with a lace of blue, that it may be above

the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

And Aaron shall bear the names of the children of Israel in the breast-plate of judgment, upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

And thou shalt put in the breast-plate of judgment, the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

And thou shalt make the robe of the ephod all of blue.

And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet round about the hem thereof; and bells of gold between them round about.

And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD; and when he cometh out; that he die not.

And thou shalt make a plate of pure gold, and grave upon it, like the engravings  
of



of a signet, HOLINESS TO THE LORD.

And thou shalt put it on a blue lace, that it may be upon the mitre: upon the fore front of the mitre it shall be.

And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts: and it shall be always upon his forehead, that they may be accepted before the LORD.

And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needle-work.

And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

And thou shalt put them upon Aaron thy brother, and his sons with him: and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

A N N O-

## ANNOTATIONS AND REFLECTIONS.

Anciently every master of a family was a priest, but as the LORD had appointed a tabernacle, or habitation of his holiness, and had forbidden the people to enter the place where he had displayed his goodness and mercy, it became necessary, that an order of priesthood should be established: accordingly, the LORD separated Aaron and his sons to be employed in his immediate service; Aaron as high-priest, or principal minister, his sons as assistants; and to distinguish them from the common people, as well as to remind them that they were engaged in solemn duties, they had peculiar garments provided. The dress of the high-priest was very magnificent, to denote the dignity of his office; which was to offer sacrifices for the people, assure them of God's pardon, and pronounce the blessing of the LORD. The ephod was a short coat without sleeves, buttoned close to him, richly ornamented with gold; to which belonged a girdle of the same. On the two precious stones, which fastened the shoulder-pieces, were engraven the names of the twelve tribes; to signify, that he should, as it were, carry all the people with him into God's presence, and that the LORD would protect the whole race of Israel. The names of all the tribes were also engraven on the breast-plate which he wore, to remind him of recommending them to God's favour. The bells at the bottom of the robe of the ephod served, by their sound, to inform the people (who were in the outward court) when the high-priest went into the holy place to bring incense. The mitre

was a cap of fine linen, with a plate of gold fastened to the front of it, on which was engraven HOLINESS TO THE LORD; to remind the priest, that he was devoted to GOD, and therefore ought to be a holy person, and consider the honour of GOD in all his ministrations: it likewise intimated to the people, that they were to venerate the high-priest, but not to adore him; because the LORD only is MOST HOLY, though his ministers are certainly honourable, and therefore entitled to the respect and affection of their people.

I cannot, my dear, inform you what the URIM and THUMMIM was, for the learned are not able to satisfy themselves in this particular, as the scriptures do not explain it. All we can know for a certainty is, that GOD had been pleased to appoint a means of making his holy will known to the high-priest, who was required to array himself in the sacred vestments when he entered the sanctuary, and not to expect revelation as a man, but as a minister of the LORD. We may therefore suppose that the URIM and THUMMIM was something belonging to the breast-plate, perhaps the name of GOD engraven within-side, on applying which to his heart, the high-priest was required to recollect the important office he was engaged in, and to make himself fit for the reception of the divine energy; by banishing all worldly thoughts and affections, whilst he was acting as a mediator, whose business it was to present the prayers of the people to the throne of grace, and make known to them the will of the LORD.

## S E C T. XLII.

THE ALTAR OF INCENSE—THE RANSOM OF SOULS—  
THE HOLY ANOINTING OIL—THE PERFUME.

**A**ND thou shalt make an altar to burn incense upon: of shittim-wood shalt thou make it.

And thou shalt overlay it with pure gold, the top therefore, and the sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about.

And thou shalt put it before the vail that is by the ark of the testimony; before the mercy-seat that is over the testimony, where I will meet with thee.

And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps he shall burn incense upon it.

And when Aaron lighteth the lamps at even, he shall burn incense upon it: a perpetual incense before the LORD, throughout your generations.

And

And the LORD spake unto Moses, saying,

When thou takest the sum of the children of Israel, after their number: then shall they give every man a ransom for his soul unto the LORD, when thou numberest them: that there be no plague amongst them, when thou numberest them.

Every one that passeth among them that are numbered from twenty years old and above, shall give an offering unto the LORD.

The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls.

And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

And the LORD spake unto Moses, saying,

Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle

cle of the congregation, and the altar, and thou shalt put water therein.

For Aaron and his sons shall wash their hands and their feet thereat.

When they go into the tabernacle of the congregation, they shall wash with water, that they die not : or when they come near to the altar to minister, to burn offering made by fire unto the LORD.

So they shall wash their hands and their feet, that they die not : and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

Moreover the LORD spake unto Moses, saying,

Thou shalt make an oil of holy ointment, and thou shalt anoint the tabernacle, the ark of the testimony, the table and all its vessels, the altar of incense, [and all the holy things.]

Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it : it is holy, and it shall be holy unto you.

Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

And



And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

#### ANNOTATIONS AND REFLECTIONS.

The incense which was offered upon the golden altar, consisted of sweet spices and frankincense, which were thrown upon fire that was brought in a censer, and placed upon the altar before the veil which covered the mercy-seat; this occasioned a most comfortable smell: whilst the priest was burning it, the people remained in prayer, without which the sacrifice was useless to them; but it served to intimate, that the LORD required them to offer up prayers and thanksgivings at least morning and evening; and to encourage hopes, that if they addressed him with faith and fervency, their prayers should ascend to heaven like the smoke of the incense, and be accepted by him like a "sweet-smelling savour." As the sacrifices of live animals on the brazen altar, made satisfaction for what the people had done displeasing to God; what they did well, was offered to his acceptance on the golden altar.

Whether the tribute was an annual tax, or only paid when the people were numbered, is uncertain; the sum required was about fifteen pence of our money, and shews that God is no respecter of persons, but that the souls of the poor are as precious in his sight as those of the rich, the same price was fixed for all. Hereby they acknowledged

acknowledged that they received their lives from God, that they had forfeited them to him, and that they depended upon his power and patience for the continuance of them; and as they did homage to God for their lives, they hoped to escape those plagues which their sins had justly deserved. The laver was a large vessel that would contain a great quantity of water, for the priest and his sons to wash in before they engaged in religious services, to denote that they should observe purity in all their ministrations.

Every sacred thing was to be anointed with oil of a peculiar composition, to distinguish it as an instrument of holy worship; and neither that, nor the perfume to be sacrificed on the altar of incense, must, on any pretence, be applied to common uses: this distinction taught the people, that it was requisite they should observe the utmost honour and reverence in God's service.

## S E C T. XLIII.

THE ISRAELITES WORSHIP THE GOLDEN  
CALF.

**A**ND the LORD spake unto Moses, saying,

Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD, that doth sanctify you.

Ye shall keep the sabbath therefore: for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from amongst his people.

Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath-day, he shall surely be put to death.

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout

throughout their generations, for a perpetual covenant.

It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed,

And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

And Aaron said unto them, Break off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

And all the people brake off the golden ear-rings, which were in their ears, and brought them unto Aaron.

And he received them at their hand, and fashioned it with a graving tool, after he  
had

had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the LORD.

And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play.

And the LORD said unto Moses, Go, get thee down: for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves.

They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

And the LORD said unto Moses, I have seen this people, and behold, it is a stiff-necked people.

Now therefore let me alone, that my wrath may wax hot against them, and that  
I may

I may consume them: and I will make of thee a great nation.

And Moses besought the LORD his God, and said, LORD why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power and with a mighty hand?

Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

Remember Abraham, Isaac, and Israel thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit it for ever.

And the LORD repented of the evil which he thought to do unto his people.

And Moses turned, and went down from the mount; and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.

And



And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

And when Joshua heard the noise of the people, as they shouted, he said unto Moses, there is a noise of war in the camp.

And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing, do I hear.

And it came to pass as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.

And Moses said unto Aaron. What did this people unto thee, that thou hast brought so great a sin upon them?

And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.

For they said unto me, Make us gods, which shall go before us: for as for this

Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

And I said unto them, Whosoever hath any gold, let them break it off: so they gave it me: then I cast it into the fire, and there came out this calf.

And when Moses saw that the people were naked (for Aaron had made them naked unto their shame amongst their enemies)

Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

And he said unto them, Thus saith the LORD GOD of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

For Moses had said, Consecrate yourselves to-day to the LORD, even every man upon

upon his son, and upon his brother: that he may bestow upon you a blessing this day.

And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

Yet now if thou wilt, forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written.

And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them.

And the LORD plagued the people, because they made the calf, which Aaron made.

And the LORD said unto Moses, Depart, and go up hence, thou and the people, which thou hast brought up out of the land

of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it :

And I will send an angel before thee : and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite :

Unto a land flowing with milk and honey ; for I will not go up in the midst of thee ; for thou art a stiff-necked people, lest I consume thee in the way.

#### ANNOTATIONS AND REFLECTIONS.

As the children of Israel had so much work allotted them (to be done with expedition) in preparation for the tabernacle, they might have imagined themselves exempted for a time, from a regular observance of the sabbath ; therefore Moses received a command, to tell them expressly from GOD, that they must continue to sanctify it, and on no pretence profane it.

I desire, my dear, you will remark how repeatedly they were enjoined to keep the sabbath-day holy ; and, that this section gives the particular reasons why they should do so : It was to be a *sign*, to distinguish them from other nations as a holy people.

You know that MAN, as soon as he was created, received command to keep the seventh day holy, because on it the ALMIGHTY rested from all his work ;

and,

and, without doubt, this custom was observed by **SETH**, and all the descendants of **ADAM**, as long as they retained the worship of the true **GOD**; but, long before the time of the Israelites sojourning in the wilderness, idolatry had taken place, and many nations had quite set aside this institution of the sabbath, and forgot the occasion of it; therefore the observance of it, distinguished the worshippers of **GOD** from the heathens (or worshippers of false deities); and was, at the same time, a sign of his favour to them, and one of the most lasting tokens of his covenant; in short, it was the very ground-work of all their ordinances; those who broke it, shut themselves out from the favour of **GOD**.

By the "tables of testimony being written by the finger of **GOD**," you are to understand, that they were written by the immediate power of the **ALMIGHTY**, to prove that it really was his work.

How strange does it appear, that in so short a time after the wonders they had both seen and heard, the Israelites should fall into the sin of idolatry! It seems, they began to give over any expectation of **Moses'** return, and were impatient to pursue their journey; perhaps they supposed, that he had perished in the devouring fire that appeared as a token of the **DIVINE PRESENCE** on the top of the mountain, and that the cloudy pillar would no longer guide them towards **Canaan**; they therefore resolved to have some visible representation of **GOD**, according to their former practice of making images of imaginary deities. What the particular form of this idol was, and why **Aaron** made it, would afford us but little useful instruction,

could we obtain certain information respecting it; but as there is great obscurity in the passage, it will be better not to dwell upon it; for our own sense and reason will tell us, that the crime was so atrocious, as to render them objects of God's displeasure, and we cannot wonder he should express his anger against them; but you must not imagine, my dear, that such a perfect Being as God is subject to passions, which sometimes rise to an improper height and then subside; like those which agitate the human mind, producing resentment, revenge, hatred and malice. The anger of God is very different from the anger of men; for it is founded upon justice, and moderated by mercy; when, therefore, you read that "God is angry," that his "wrath is hot, &c." you are to understand, that the wickedness of man requires that he should punish them with such severity as wrath and anger would suggest: and when it is said he repented, you are to understand, that he abated the rigour of the sentence, and punished in a less degree than sinners have reason to expect. In the present instance, I think it appears, that God put the affection of Moses for the children of Israel, to the proof, by pointing out how greatly they had exposed themselves to the judgments of God, and giving him an opportunity of acting the part of a mediator: accordingly you find, that Moses, with the most exemplary generosity of mind, preferred their interest to his own, and pleaded for them with the utmost earnestness; God honoured him by accepting his prayer, assuring him, that for his sake their punishment should be lessened.



No wonder that Moses was provoked to so great a degree, when he found the Israelites in the very act of rebellion against their heavenly KING; or that he should break the tables of the testimony, when he understood that they had broken the covenant which the tables testified of: neither can we think he was angry beyond just bounds, when he destroyed the idol, and made them drink the dust he reduced it to.

From the excuse that Aaron made for himself, he seems to have been influenced by fear of the people, and desirous to amuse them till Moses returned. They were guilty of presumptuous sin, he only gave way to the infirmity of his nature; and was induced to do through fear, what the Israelites required from a spirit of impiety to God, and ingratitude to Moses: so you see, his guilt was not so great as theirs; but he certainly was very blameable, for he ought to have recollected the instances he had seen of the power and goodness of God, and not have given way to any persuasions or threatenings that were exerted to lead him from his duty.

It is said, that Aaron had made them "naked to their enemies;" which means, that by breaking the covenant, they were exposed to their enemies; who would be too powerful for them when they had lost the protection of God, who had hitherto defended them as with a shield.

It is very shocking to read of people's slaying their own relations; but you must observe, that it was God's command; and, in all probability, those who were slain by the Levites, were remarkably wicked, and would have persisted in their sin; for God knew their

410 GOD'S PROMISE RENEWED.

very hearts, or he could not have informed Moses of the transaction, even whilst they were engaged in it; and it certainly became a duty in the Israelites to execute the will of God, when he required them to do it as a proof of the sincerity of their own attachment to himself, and their determined purpose to root out idolatry from amongst them. Though three thousand seems a great number to us, it was but a small part of the people of Israel.

When this act of divine justice was performed, Moses returned again to the mountain; for the people could not themselves, after such an offence, apply to God for favour and protection, but stood in need of a mediator, who had not been partaker of their sin, to make intercession for them. Moses was so very solicitous to obtain this blessing for the people, that he even intreated to die, rather than see them under the displeasure of God; which seems to be the meaning of being "blotted out of the book of life."

God, therefore, at Moses' request, promised to spare them for this time; and that he would send his angel (or an evident mark of divine power) to strike fear into the Cananites, *before* Moses, to encourage him in his progress towards the land of Canaan; and would certainly fulfil the promises made to Abraham, Isaac, and Jacob, by driving out the idolatrous nations; but as the people of Israel were so rebellious, that they were continually committing acts of impiety, and insulting the majesty of God, the token of his PRESENCE should not any longer remain *amongst* them, as it had hitherto done; because, should they make another idol, it would be a great aggravation of their sin to insult God so openly.

## S E C T. XLIV.

MOSES DESIRES TO BEHOLD THE GLORY OF  
GOD—THE NAME OF THE LORD PRO-  
CLAIMED—A COVENANT MADE.

**A**ND when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

And the children of Israel stript themselves of their ornaments by the mount Horeb.

And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD,

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went

went out unto the tabernacle of the congregation, which was without the camp.

And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent-door, and looked after Moses, until he was gone into the tabernacle.

And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.

And all the people saw the cloudy pillar stand at the tabernacle-door: and all the people rose up and worshipped, every man in his tent-door.

And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

Now

Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

And he said, My presence shall go with thee, and I will give thee rest.

And he said unto him, If thy presence go not with me, carry us not up hence.

For wherein shall it be known here, that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth.

And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight; and I know thee by name.

And he said, I beseech thee, shew me thy glory.

And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

And he said, Thou canst not see my face: for there shall no man see me, and live.

And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:

And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock; and will cover thee with my hand while I pass by.

And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

And the LORD said unto Moses, Hew thee two tables of stone, like unto the first: and I will write upon these tables, the words that were in the first tables, which thou brakest.

And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

And no man shall come up with thee, neither let any man be seen throughout all the mount: neither let the flocks nor herds feed before that mount.

And he hewed two tables of stone like unto the first: and Moses rose up early in the  
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the morning, and went up into mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

And the LORD passed by before him, and proclaimed, The LORD, the LORD GOD, merciful and gracious, long-suffering, and abundant in goodness and truth.

Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

And Moses made haste, and bowed his head toward the earth, and worshipped.

And he said, If now I have found grace in thy sight, O LORD, let my LORD, I pray thee, go amongst us; (for it is a stiff-necked people:) and pardon our iniquity and our sin, and take us for thine inheritance.

And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth,

nor

nor in any nation : and all the people amongst which thou art, shall see the work of the LORD, for it is a terrible thing that I will do with thee.

Observe thou that which I command thee this day : behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

Take heed to thyself lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee.

But ye shall destroy their altars, break their images, and cut down their groves.

For thou shalt worship no other God : for the LORD, whose name is Jealous, is a jealous God.

And the LORD said unto Moses, Write thou these words ; for after the tenor of these words I have made a covenant with thee and with Israel.

And he was there with the LORD forty days and forty nights ; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

And

And it came to pass when Moses came down from mount Sinai (with the two tables of testimony in Moses' hand, when he came down from the mount) that Moses wist not that the skin of his face shone, while he talked with him.

And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

And till Moses had done speaking with them, he put a vail on his face.

But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out and spake unto the children of Israel that which he was commanded.

And the children of Israel saw the face of Moses, that the skin of Moses' face shone:

shone: and Moses put the vail upon his face again, until he went in to speak with him.

#### ANNOTATIONS AND REFLECTIONS.

The message which Moses brought back to the Israelites, was of a very humiliating and afflicting nature, for what misfortune could befall them equal to the loss of GOD'S PRESENCE? they were no longer his people, but were left to Moses; yet, as a reward for his own conduct, and for the sake of Abraham, Isaac, and Jacob, GOD promised to send an angel to drive out the wicked inhabitants of the land of Canaan; to which, Moses and the Israelites were ordered to proceed, without completing the tabernacle; this plainly shewed, that the ALMIGHTY no longer considered them as a holy people. It appears, that they were sensible of their crime and its consequences, for they mourned with great contrition.

Though the tabernacle, in which the law was to be deposited, was not yet made, it appears that they had a temporary one, to which they resorted to be informed by Moses of the will of GOD; to convince them, therefore, that the DIVINE PRESENCE would not remain in the midst of them, Moses removed this tabernacle to a place at some distance from their habitations; they had, however, the comfort of seeing, that the LORD had not totally forsaken them, but that those who sought him with sincere penitence might still find him, and that he continued to permit their mediator

to approach and plead for them. Well might they lift up their hearts in pious adorations of ALMIGHTY goodness, and humble gratitude for the hope of reconciliation ! By the expression, that “ God conversed “ with Moses face to face,” you are to understand, that the divine Being honoured Moses with a particular revelation of himself, and great expressions of kindness ; but it is impossible to find words proper to describe the ways of God, as they are beyond the power of human language or conception.

Without doubt, Moses was joyfully received by the repenting people, when they found that his benevolent purposes towards them were so graciously confirmed by the ALMIGHTY. It appears, that Moses returned to the tabernacle as soon as he had informed the Israelites of his success ; and having already prevailed, so far as to save the people from destruction, he endeavoured likewise to procure for them a restitution of the blessing they had forfeited, which he happily obtained. Full of devout affection, his mind panted for a perfect knowledge of the DEITY ; and you find, this ardent desire was not blameable, for God promised to display his glory as far as human nature could support it.

When Moses had prepared the stone for the tables of testimony, he repaired once more to the holy mountain ; “ and the Lord descended in the cloud, and “ stood there and proclaimed the name of the Lord,” with such solemnity and peculiarity of expression, as could be appropriated by none but the eternal Fountain of all being. I am fearful of tiring you, my dear, should I attempt to explain particularly, what is understood by this declaration of the nature and attributes  
of

of God ; but hope, when you are older, you will consider it attentively ; you will then discover, that it was calculated to affect the mind with awe and veneration, love and gratitude.

Whether Moses went into a cleft of the rock, or was contented with a milder display of the glory of God, is not related ; it however evidently appears, that even Moses could not behold it, so as to form any conception of the beauty, splendor, and magnificence of the divine Essence ; any more than we can of the features of a person whose face we never beheld, merely by seeing him pass in the dusk of the evening. By the hand that covered Moses, perhaps was meant, a cloud that served to moderate the lustre of this wonderful vision. He was so awfully affected, and so sensible of the efficacy of GOD'S PRESENCE, that he earnestly implored the LORD to continue to conduct his people, as they were of so stubborn and rebellious a disposition, that no Being, but a GOD of infinite mercy, could bear with their provocations. The ALMIGHTY graciously condescended to his request, and renewed his covenant to confirm the reconciliation ; promising, as before, to drive out the nations, and strictly forbidding idolatry : the meaning of the expression, that " GOD is a jealous " GOD," seems to be this, that he will be distinguished by his servants, and will not suffer any thing to stand in competition with him, or to assume those honours which naturally belong to him alone. The severity of GOD towards the idolatrous nations, was on account of their worshipping creatures instead of the CREATOR.

When



When Moses returned from the mount, with the valuable present of GOD to his people, he retained visible marks that the glory of the LORD had actually shone upon him ; which served to confirm their belief in his relation, and to assure them that they were accepted through him.

From the example of the Israelites you may learn, that the proper behaviour of sinners is to mourn for their offences, and fervently desire to be reconciled to GOD. In the remarkable instance which Moses has recorded of the favour of the ALMIGHTY to him, we may observe, that the divine BEING is not displeased with those who wish to know him ; and we may assure ourselves, that though he does not visibly appear to us, he will display his goodness to the minds of those who truly love him by sensible marks of his favour, at least by giving them such peace and tranquillity as no one else can bestow.

## S E C T. XLV.

THE OFFERINGS OF THE ISRAELITES FOR THE  
HOLY THINGS, AND THE CONSECRATION OF THE  
TABERNACLE.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them.

Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doth work therein, shall be put to death.

Ye shall kindle no fire throughout your habitations upon the sabbath-day.

Take ye from amongst you an offering unto the LORD: whosoever is of a willing heart, let him bring it.

And every wise-hearted among you, shall come and make all that the LORD hath commanded.

And all the congregation of the children of Israel departed from the presence of Moses.

And

And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

And they came both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the LORD.

And every man with whom was found blue, and purple, and scarlet, and fine linen, and goat's hair, and red skins of rams, and badger's skins, brought them.

Every one that did offer an offering of silver and brass, brought the LORD's offering: and every man with whom was found shittim wood for any work of the service, brought it.

And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

And all the women whose heart stirred them up in wisdom, spun goat's hair.

And

And the rulers brought onyx-stones, and stones to be set, for the ephod, and for the breast-plate.

And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

The children of Israel brought a willing offering unto the LORD, every man and woman whose heart made them willing to bring for all manner of work, which the LORD had commanded Moses.

And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah :

And he hath filled him with the Spirit of God in wisdom, in understanding and knowledge, and in all manner of workmanship :

And to devise curious works, to work in gold and in silver, and in brass.

And in cutting of stones to set them, and in carving of wood to make any manner of cunning work.

And he hath put in his heart that he may teach, both he and Aholiab the son of Ahisamach, of the tribe of Dan.

Them hath he filled with wisdom of heart, to work all manner of work, of the engraver,

and

and of the cunning workman, and of the embroiderer in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it:

And they received of Moses all the offerings which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free-offerings every morning.

Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

And they spake unto Moses, saying, The people bring much more than enough for the  
the

the service of the work which the LORD commanded to make.

And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

For the stuff they had was sufficient for all the work to make it, and too much.

All the gold that was occupied for the work, in all the work of the holy place, even the gold of the offering was twenty and nine talents, and seven hundred and thirty shekels, after the shekels of the sanctuary.

And the silver of them that were numbered of the congregation, was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary.

And the brass of the offering was seventy talents, and two thousand and four hundred shekels.

Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that



that the LORD commanded Moses, so did they.

And they brought the tabernacle unto Moses, the tent and all his furniture.

The clothes of service to do service in the holy place, and the holy garments for Aaron the priest, and his son's garments to minister in the priest's office.

According to all that the LORD commanded Moses, so the children of Israel made all the work.

And Moses did look upon all the work, and behold they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

And the LORD spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

And thou shalt bring his sons, and clothe them with coats.

And thou shalt anoint them as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood, throughout their generation.

Thus did Moses: according to all that the LORD commanded him, so did he.

And it came to pass, in the first month, in the second year, on the first day of the month, that the tabernacle was reared up.

And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark.

And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony, as the LORD commanded Moses.

And he put the table in the tent of the congregation, upon the side of the tabernacle northward without the vail.

And

And he set the bread in order upon it before the LORD, as the LORD had commanded Moses.

And he put the candlestick in the tent of the congregation, over against the table on the side of the tabernacle southward.

And he lighted the lamps before the LORD, as the LORD commanded Moses.

And he put the golden altar in the tent of the congregation, before the veil :

And he burnt sweet incense thereon ; as the LORD commanded Moses.

And he set up the hanging, at the door of the tabernacle.

And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering ; as the LORD commanded Moses.

And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate : so Moses finished the work.

Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

And Moses was not able to enter into the tent of the congregation, because the cloud

abode thereon, and the glory of the LORD filled the tabernacle.

And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys :

But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel throughout all their journeys.

#### ANNOTATIONS AND REFLECTIONS.

You find, that the Israelites received a fresh injunction to keep the sabbath-day holy, to rest from their labours and serve the LORD : those who have a proper sense of God's goodness, naturally wish to perform some acceptable service to him from whom all good things proceed ; therefore I think the Israelites must be very joyful, when they found the LORD would receive their offerings ; that is to say, esteem the things presented for the building and furnishing of the tabernacle, as given to himself ; accordingly, they all hastened to their tents, and were impatient to avail themselves of the happy opportunity of testifying their obedience. It is impossible that we can add to God's glory, yet we may shew it forth to mankind, and by that means induce others to do the same.

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Those who had skill and ingenuity, applied them to the ornamental part of the work, whilst others employed their strength in the laborious part; but Bezaleel and Aholiab were the master-workmen, and particularly endued with wisdom from above, that they might instruct others; for the Israelites had had little opportunity of cultivating ingenious arts, on account of their slavery in Egypt and sojourning in the wilderness. The business was carried on with the utmost alacrity, for every one was eager to contribute; so that there was not only abundance, but superfluity, as the workmen were perfectly honest, and appropriated nothing to their own use; neither did Moses take advantage to enrich himself, but gave notice to the people when they might desist giving. In about six months the whole work was completed, we have a particular account of the expence it amounted to, which was in gold about 159,000 l. in silver about 34,000 l. of our money, exclusive of 6600 lb. weight of brass.

When all was completed, and examined by Moses, to see whether they were like the patterns shewed him in the mount, he pronounced a solemn blessing on them. God then commanded him to set up the tabernacle, to furnish it agreeably to the direction he had received, and to put the ark, containing the tables of the law, with the mercy-seat, into the most holy place. Moses then, by way of example to the priests, performed the requisite ceremonies, conformably to divine appointment. Behold the happy event! the LORD took possession of the tabernacle, and once more owned them for his people. As he had before manifested himself on mount Sinai, so he did here by a visible token

of his PRESENCE, which was so exceedingly resplendent, that Moses was not able to bear its brightness. In the same manner as the cloud covered the glory of the LORD on mount Sinai, it covered the tabernacle.

We may reasonably suppose, that the people were desirous of performing acts of religious worship now they had a place appointed; had they been left to choose their own method, there would have been a great variety of modes; it was particularly necessary, that their worship should be uniform, as they worshipped one God; and that they should agree in their service, as they were to set an example to the world; for this purpose, Moses instructed them minutely concerning their sacrifices. When you come to maturer years, you may read what I have now thought proper to omit, because, at present, you would not understand much of the matter. I shall only observe, that these institutions were most excellently calculated to express their condition as creatures and sinners, to awaken the attention of other nations, and to make them desirous to be received into a communion which bore such evident marks of divine appointment.



## S E C T. XLVI.

THE CONSECRATION OF THE PRIESTS—FIRE  
FROM HEAVEN.

AND the LORD spake unto Moses, saying,

Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread :

And gather thou all the congregation together unto the door of the tabernacle of the congregation.

And Moses did as the LORD commanded him, and the assembly was gathered together unto the door of the tabernacle of the congregation.

And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

And Moses brought Aaron and his sons, and washed them with water.

And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

And he put the breast-plate upon him: also he put in the breast-plate the Urim and Thummim.

And he put the mitre upon his head: also upon the mitre, even upon his forefront did he put the golden plate, the holy crown; as the LORD commanded Moses.

And he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him.

And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

And Moses said unto Aaron and his sons, Ye shall not go out of the door of the tabernacle of the congregation, in seven days until the days of your consecration be at an end: for seven days shall he consecrate you,

As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.

Therefore

Therefore shall ye abide at the door of the tabernacle of the congregation day and night, seven days, and keep the charge of the LORD, that ye die not, for so I am commanded.

So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

#### ANNOTATIONS AND REFLECTIONS.

When Moses had presented Aaron and his sons to the assembly of the people, he washed them with water, to denote, that they should purify their minds from every sinful disposition; he then arrayed them in the holy garments, and anointed them with oil; by which they were taught, that they were dedicated to the service of God; and the people were informed, that they were appointed to the priest's office by divine command. When these marks of dignity and distinction were conferred upon Aaron and his sons, they were required to offer a bullock for a sin-offering, as an acknowledgment of the impurity of their nature, and that they still were sensible they were sinful creatures; and a ram for a burnt-offering, by which they expressed their resolution to devote themselves to the service of God, and acknowledged his goodness in electing them to the priesthood.

There were a variety of circumstances attending this solemnity, which I omit, as they would be uninteresting to you, and detain you from more important subjects. I shall only remark, that in all these sacrifices, both for

the priests and the people, there was a spiritual meaning; and that they were the appointed means, for obtaining God's pardon for sins: the animals that were offered by them, were representative of that SAVIOUR who was afterwards to suffer, and make atonement for the sins of the whole world.

In order to convince the people, that all was really done by the command of the LORD, he caused his glory to appear; and sent fire from heaven to consume the burnt-offerings, in token of his acceptance of their services. This was a very affecting solemnity; for, without doubt, the minds of the priests, as well as the people, must be agitated with a variety of emotions; how satisfactory was the result, which confirmed God's covenant with his people, and his own appointment of the priesthood!

There were a great many other laws ordained to the Israelites by GOD, respecting his service, and the administration of justice amongst themselves; which I have passed by, as I feared such a variety of things would confuse your mind: but there were some moral precepts, so agreeable to the rules of natural justice, that they are of general use, therefore I shall attempt to explain them: but will first inform you, that the Israelites were prohibited to eat of many kinds of birds and beasts, which helped to distinguish and separate them from all other nations; particularly from the Egyptians, as the children of Israel were enjoined to eat what that people worshipped, and to abstain from what they feared on.

## S E C T. XLVII.

## M O R A L P R E C E P T S.

**H**E that smiteth a man so that he die,  
shall be surely put to death.

It certainly must appear right to you, my dear, that he who kills another should suffer death; because it is impossible he should make restitution any other way.

And he that smiteth his father or his mother shall surely be put to death.

And he that curseth his father, or his mother, shall surely be put to death.

You must likewise allow, that the unnatural crime of striking or cursing those who are the cause of so much good to us, is deserving of capital punishment.

Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt.

How uncomfortable must it appear to a foreigner, to be amongst a set of people who endeavour to oppress him! How engaging the behaviour of those who do him good offices!

Ye shall not afflict any widow, or fatherless child.

If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

Those persons surely must have hearts of flint, who can forbear to relieve the fatherless and widow; but if these unfeeling wretches are so inhuman as to injure them, they justly provoke the wrath of God to expose the tenderest objects of their love to the same calamities they bring on others. God is so merciful, that the widows and orphans, even of bad men, may still look up with confidence and hope to him, if they endeavour to render themselves deserving of his favour.

If thou meet thine enemy's ox, or his ass going astray, thou shalt surely bring it back to him again.

If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him; thou shalt surely help with him.

It is a proof of generosity and greatness of mind to return good for evil, in humble imitation of the supreme Being; and on the contrary, it shews great meanness of spirit, to extend our resentment against



any person to their domestic animals; for they have never offended us, whatever their owners may have done.

Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many, to wrest judgment.

Many people have a kind of false shame, which often restrains them from good actions, and leads them into wicked ones, merely for the sake of being fashionable; but we should resolve to be singular rather than sinful; it is no excuse in God's sight, that we have many companions in guilt.

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and stranger: I am the LORD your God.

Though this law is not absolutely binding upon us now, I think the custom is worthy of imitation; for at that season in particular, when we have so much reason to rejoice, on account of the plentiful increase which God gives us, we certainly should be ready to dispense a part of the blessings of providence to the poor and needy.

Ye

Ye shall not steal, neither deal falsely, neither lye one to another.

These precepts are of general use, and never must be set aside; it is very wicked to take what belongs to another, without his permission: and the violation of truth, in our discourse with each other, is so mean a vice, that those who practise it, expose themselves not only to the severe anger of God, but even to the contempt of mankind.

Thou shalt not go up and down as a tale-bearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

This precept is likewise of general use, we should observe it in every stage of life. If children would avoid the practice of that foolish trick of tale-bearing, which exposes them to so much ill-will, they would be happier; and those who are of maturer age, will be much more esteemed by society if they accustom themselves, before they repeat what they hear in conversation, to consider whether it will have a tendency to sow the seeds of contention, and disturb the peace of families.

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

It is a very unnatural thing indeed, to hate those to whom we should be closely bound by love and amity; yet it sometimes happens; therefore, all persons should

should keep this precept in their minds ; which teaches, that it is unpleasing to GOD ; and should likewise extend their benevolence to all mankind, because we may be said to be all brethren.

Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself : I am the LORD.

This is a law which recommends universal charity and good-will, and makes a considerable part of the Christian, as well as the Jewish religion.

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy GOD : I am the LORD.

I beg, my dear, you will pay attention to this law, and practise it, by behaving with the utmost respect to the aged ; never, on any account, treat them with derision and contempt.

## S E C T. XLVIII.

## THE DEATH OF NADAB AND ABIHU.

**A**ND Nadab and Abihu, the sons of Aaron, took either of them his censet, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

And there went out fire from the LORD, and devoured them; and they died before the LORD.

Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

So they went near, and carried them in their coats out of the camp: as Moses had said.

And

And Moses said unto Aaron, and unto Eleazar and unto Ithamar his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren the whole house of Israel, bewail the burning which the LORD hath kindled.

And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

And the LORD spake unto Aaron, saying,

Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute for ever throughout your generations:

And that ye may put difference between holy and unholy, and between unclean and clean;

And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

## ANNOTATIONS AND REFLECTIONS.

The sudden death of Nadab and Abihu was an incident of so affecting a nature, as to cause the utmost affliction to their relations, and consternation to the people. I wish you, my dear, to form proper conceptions of their crime, which was presumptuous sin. They were amongst the order of priests, who took it by turns to burn incense, which consisted of frankincense and other perfumes, burnt on a golden altar, as a token of praise to God. Every circumstance of divine worship amongst the Israelites was originally ordained by God, and therefore ought to have been performed with the utmost punctuality. The Lord had sent fire from heaven to burn their first sacrifices, as a sign of his accepting them, which was called holy fire; and it was part of the priest's office, to keep it from being extinguished. These rash young men, regardless of the command of God which Moses had declared to them, did not wait till it was their lot to burn incense, but took their censers (the utensils allotted for carrying the offering to the altar) and performed what was instituted as a solemn act of praise with indecorum and irreverence: despising the holy fire, they made use of common fire.

There is some reason to suppose, from the subsequent command to the priests to abstain from wine, that Nadab and Abihu were in a state of intoxication, from having indulged their appetites too freely with the portion that was allotted to them. The priests, being entirely devoted to the services of religion, were raised above the necessity of procuring subsistence for themselves;



and it was upon this account, that a certain portion of the sacrifices was appropriated to their maintenance.

You may assure yourself, the sin of these persons was very great in the sight of God; and that it was necessary to make an example of the first offenders, in order to deter others from committing the same crime: accordingly you find, that the holy fire which they despised was made the instrument of their punishment.

Though from a difference of situation we never can be guilty of the very crime for which these young men suffered, yet we may collect useful instruction from the relation of it, which should warn us to observe the utmost reverence and devotion in every part of religious worship.

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## S E C T. XLIX.

## MOSES NUMBERS THE PEOPLE.

**A**ND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their poll;

From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

And with you there shall be a man of every tribe: every one head of the house of his fathers.

And Moses and Aaron assembled the congregation together on the first day of the second month.

As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

All they that were numbered, were six hundred thousand and three thousand and five hundred and fifty.

But the Levites, after the tribe of their fathers, were not numbered among them :

For the LORD had spoken unto Moses, saying,

Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel.

But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it : they shall bear the tabernacle and all the vessels thereof : and they shall minister unto it, and shall encamp round about the tabernacle.

And when the tabernacle setteth forward, the Levites shall take it down : and when the tabernacle is to be pitched, the Levites shall set it up : and the stranger that cometh nigh shall be put to death.

And the children of Israel shall pitch their tents every man by his own camp, and

every man by his own standard, throughout their hosts.

But the Levites shall pitch round about the tabernacle of testimony; that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

And the children of Israel did according to all that the LORD commanded Moses, so did they.

And the LORD spake unto Moses, saying, Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

And they shall keep his charge, and the charge of the whole congregation, before the tabernacle of the congregation to do the service of the tabernacle.

And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office:

office: and the stranger that cometh nigh shall be put to death.

And the LORD spake unto Moses, saying,

And I, behold, even I, have taken the Levites from among the children of Israel, instead of all the first-born.

Because all the first-born are mine, for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast: mine shall they be: I am the LORD.

And the LORD spake unto Moses in the wilderness of Sinai, saying,

Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

And Moses numbered them according to the word of the LORD, as he was commanded.

All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, were twenty and two thousand.

And

And the LORD spake unto Moses, saying,  
 Speak unto Aaron and unto his sons,  
 saying, On this wise shall ye bless the chil-  
 dren of Israel, saying unto them,

The LORD bless thee, and keep thee:

The LORD make his face shine upon thee,  
 and be gracious unto thee:

The LORD lift up his countenance upon  
 thee, and give thee peace.

And they shall put my name upon the  
 children of Israel, and I will bless them.

#### ANNOTATIONS AND REFLECTIONS.

As the children of Israel were very numerous, and the LORD vouchsafed to be their King, he commanded Moses and Aaron to take account of his subjects; and to regulate encampments, for they dwelt in tents, which they carried with them when they moved. When Jacob came into Egypt, his whole family consisted of seventy persons; in two hundred and fifteen years they increased to the number of six hundred and three thousand five hundred and fifty men, able to bear arms; exclusive of the tribe of the Levites, which consisted of twenty-two thousand: we may justly suppose, that there were double the number of women, children, and sick persons; amounting in the whole, to at least one million eight hundred seventy one thousand one hundred persons; what a wonderful increase! only reflect what quantities



quantities of food must fall daily from heaven to feed such a multitude. God's promises to Abraham, Isaac, and Jacob, that "he would greatly multiply their seed," were now amply fulfilled. A very exact account was to be taken of them, in order to distinguish what tribe and family every man belonged to. "The \* whole body of the people were divided into four large battalions, so placed as to inclose the tabernacle; and each under one general standard. The standard of the camp of Judah was first; it consisted of the tribes of Judah, Issachar, and Zebulun, which pitched on the east side of the tabernacle. On the south side was the standard of the camp of Reuben; under which, were the tribes of Reuben, Simeon, and Gad. On the west side was the standard of the camp of Ephraim; under which, were the tribes of Ephraim, Manasseh, and Benjamin. And on the north side was the standard of the camp of Dan; under which, was the tribes of Dan, Naphtali, and Ashur. Between these four great camps and the tabernacle, were pitched the four less camps of the priests and the Levites, who had their attendance about it. On the east side encamped Moses and Aaron, and Aaron's sons, who had the charge of the sanctuary. On the south side were the Kohathites, a part of the Levites descended from Kohath, the second son of Levi. On the west side were the Gershonites, another branch of the Levites, descended from Gershon, Levi's eldest son. On the north side were the Merarites, the remaining part of the Levites, who sprang from Merari, Levi's youngest son."

\* Stackhouse on the Bible, page 451.

“ This was the order of the Israelites encamping ; and the method of their marching was thus : Whenever they were to decamp (which was always when the pillar of the cloud was taken up from the tabernacle) the trumpet sounded, and upon the first alarm, the standard of Judah being raised, the three tribes which belonged to it set forward ; upon which, the tabernacle was immediately taken down, and the Gershonites and Merarites attended the waggon with the boards and staves of it. When these were on their march, a second alarm sounded ; upon which, the standard of Reuben's camp advanced, with the three tribes under it, bearing the sanctuary ; which, because it was holy, and not so cumbersome as the pillars and boards of the tabernacle, was not put into a waggon, but carried upon men's shoulders. Next followed the standard of Ephraim's camp, with the three tribes belonging to it. And last of all, the other three tribes, under the standard of Dan, brought up the rear.” Every thing you find, my dear, was contrived in a most excellent manner, to preserve regularity and decorum, and prevent confusion and disputes : every person was informed of his proper business, and knowing that all was settled by God's appointment, they readily submitted to it ; the Levites were particularly honoured, as a reward for their fidelity to God, in slaying those who worshipped the golden calf.

The camp of Israel must make a very beautiful appearance ; especially if we consider, that God was manifested in the midst of it. Judah, you find, had the pre-eminence, though he was not the eldest son of Jacob ; but this partly fulfilled a prophecy which Jacob

spoke a little before his death, concerning that tribe :  
 “ *Judah, thou art he that thy brethren shall praise ; thy*  
*band shall be on the neck of thine enemies, thy father's*  
*children shall bow down to thee.*” Another prediction  
 of Jacob concerning this tribe was this : “ *The sceptre*  
*shall not depart from Judah, nor a law-giver from*  
*between his feet, until Shiloh come ; and unto him*  
*shall the gathering of the people be.*” You are not  
 yet capable, my dear, of understanding the particular  
 explanations which the learned give of these prophe-  
 cies ; I shall, therefore, only tell you in general, that  
 it is supposed to foretel, that \* Judah should not cease  
 to be a tribe, having rulers and governors of its own,  
 till the MESSIAH, or SAVIOUR of the world, who  
 was to descend from him, should appear.

Jacob was enabled to foretel many other things con-  
 cerning his posterity, which I should be glad to point  
 out, could I suppose you would have patience to attend ;  
 however, I suppose what I have said will awaken your  
 attention, and you may depend on my satisfying any  
 enquiries you may be inclined to make, to the best of  
 my abilities.

How gracious was the LORD, in ordaining that the  
 priests should daily pronounce a blessing upon the people  
 in his name, expressive of the utmost benevolence and  
 mercy.

\* Newton on the Prophecies.

END OF THE FIRST VOLUME.